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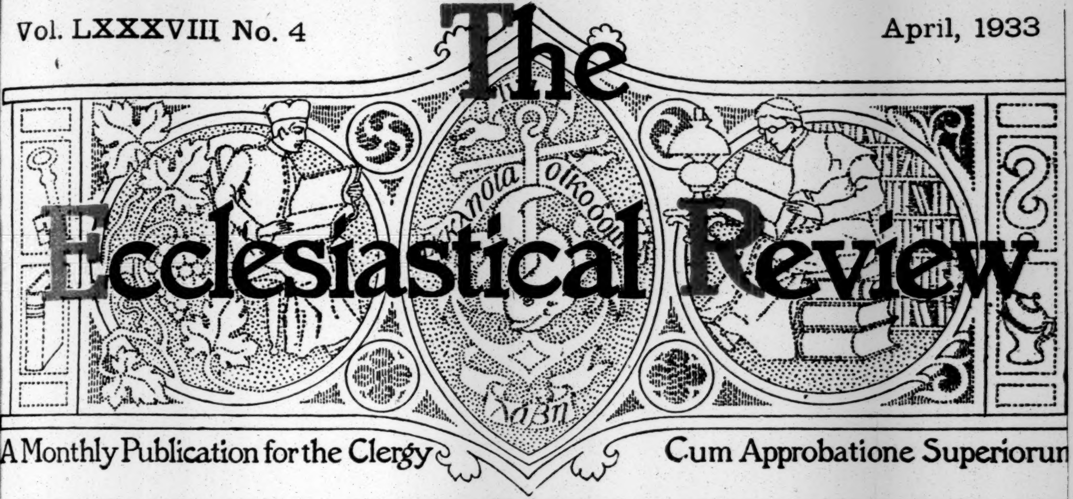

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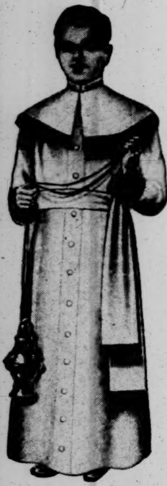

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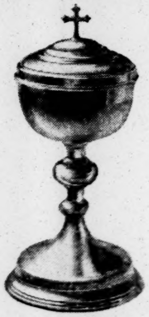

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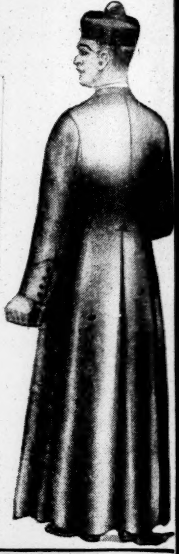

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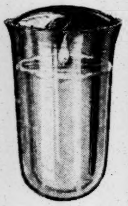

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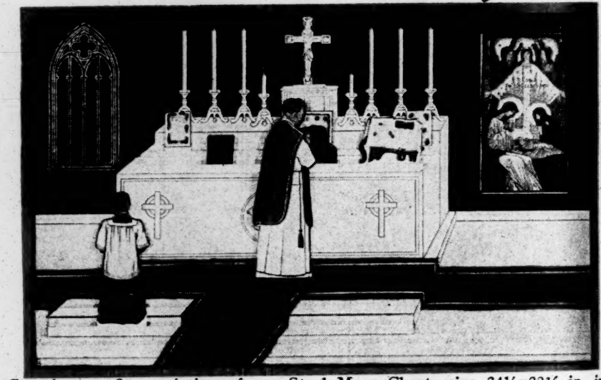

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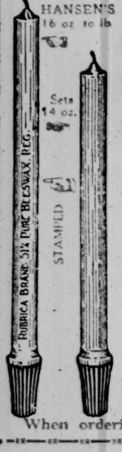

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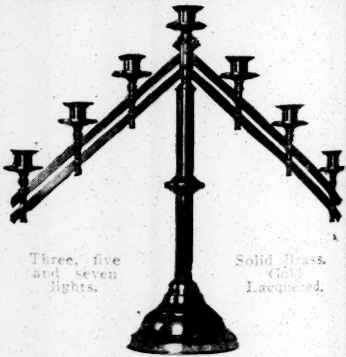

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PSYCHOLOGICAL FACTORS IN CONVERSION

MUCH has been written with regard to the best ways of presenting Catholic truths to children, but not much has been written about the best ways of presenting Catholic truths to adult non-Catholics. The problem is not the same in both cases, because in the latter case there is the difficulty of overcoming prejudices, or mental habits. It will be admitted generally that there are efficient ways and inefficient ways of dealing with this difficulty, and that there is much wastage of efforts on account of the use of inefficient methods. Through the science of psychology a high degree of efficiency has been developed in methods of presenting truths and untruths to the public. How much progress has been made by us in discovering efficient ways of imparting Catholic truths to non-Catholics? Pastoral theology probably should take more cognizance of practical psychology.

NATURE IN CONVERSION

Conversion, in its most general sense, is a psychological phenomenon which consists of a change from one state of mind to another. This change may be the adoption of a more moral way of living, or it may be the adoption of a new religion. Moral change may be either gradual, or somewhat sudden as sometimes happens at a Protestant revival meeting or at a Catholic mission. When the term conversion is used in this sense it is usually applied only to sudden moral change.

Conversion in the second sense means change in religious beliefs, and in this article it refers specifically to change from non-Catholic to Catholic beliefs. It consists of a change more or less radical of one's religious ideas, sentiments and practices. St. Paul calls it a putting-on of the new man. "In conversion," Fr. Howley writes, "there is a new coördination of psychic elements, a new interrelationship of thoughts, volitions, and acts established."[1]

Every change to Catholicism need not necessarily be a true conversion. There have been cases of simulated conversion; there have been cases of change to Catholicism that have not been permanent. For these reasons Fr. Mainage says true conversion must be integral and lasting. It must be integral, that is, the convert must accept all the teachings of the Church; he does not, for example, accept the moral teaching and reject the dogmatic. Also, the conversion must be relatively lasting. "The infallible sign," Fr. Mainage writes, "by which we can recognize the depth of a moral transformation is its perseverance."[2]

Conversion does not consist entirely of a natural reconditioning of the thoughts and sentiments of the individual. For true conversion something more than natural change in one's mental habits is required. Even many Protestant writers on moral conversion see a supernatural power at work there beyond natural ones. If a person purely through investigation and reasoning comes to believe in the Catholic Church, he has only human belief and he cannot be said to be converted in the strict sense of the term. Before he can be said to be converted, his mind must be illumined by a light superior to the light of reason, the light of faith; and his will must be assisted by divine grace. On this point St. Thomas says, "Since man, by assenting to matters of faith, is raised above his nature, this must needs accrue to him from some supernatural principle moving him inwardly; and this is God. Therefore faith as regards the assent which is the chief act of faith, is from God moving him inwardly by grace".[3] And the Vatican Council says, "And this faith which is the beginning of man's salvation the Catholic Church maintains to be a supernatural virtue, by which, through God's impelling and assisting grace, we believe those things to be true, which He has revealed, and that, not because natural reason judges them to be so, in examining the truths themselves, but because of the authority of God, who has revealed them—of God who can neither deceive us nor be deceived Himself."

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[1] *Psychology and Mystical Experience*, p. 37.

[2] *Psychologie de la Conversion*, p. 26.

[3] *Summa Theologica*, II.—II, Q. 6, Art. I.

The stories of conversions themselves show that there must be some force superior to natural forces, impelling converts to take the final step. The sudden conversions of St. Paul, Ratisbonne and others cannot be explained on purely natural grounds, although some psychologists attempt to do so.

Conversion, then, consists of two parts—first, a changing of mental states by natural means, and, secondly, the assisting of the individual by means of grace. Where to draw the line between the efforts of natural forces and those of grace would seem in many cases to be difficult to decide. Formerly, conversion was looked upon by many as being almost entirely the work of grace. Nowadays it is being realized that the natural forces of education must be put to work more and more, if much progress is to be made in converting the world.

Since conversion is partly a natural process and subject to the laws of empirical psychology, it behooves us to know these laws. Psychology has helped in education, and in all kinds of propaganda, and it can help us in the education of prospective converts. The work of conversion is the work of changing states of mind; and it will be easier for us to carry on this work if we know something about the psychology of conversion, if we know how states of mind are formed.

The Formation of Mental States

Briefly, states of mind depend on heredity and on social environment. Through heredity we get certain potentialities, certain predispositions and aptitudes. The strength and nature of these potentialities vary from individual to individual. One may be feeble-minded and another a genius. One may have an aptitude for playing the piano, and another for painting. Professor Thorndike has suggested three varieties of mental types—first, the mechanical mind, which is interested in handling objects; second, the social mind, which enjoys working with people; and third, the abstract or philosophic mind, which is contemplative and delights in observing the relationship between ideas. Professor Hayes says all races probably have native esthetic sensibility. This esthetic sensibility may be (1) sensuous, that is, readily excited by pure sensations; (2) idealistic, or humanistic, that is, excited by personal traits or conduct; and (3) intellectual, that is, excited by the logical fitness, harmony and completeness of that which they perceive.[4] Whether these sensibilities are directly inherited, built on inherited equipment, or limited by it, does not concern us so much as the fact that these differences in people do exist, and that one thing may appeal to one person and something else to another. Huysmans' esthetic sensibility would seem to have been sensuous, because the liturgy of the Church played a large rôle in his conversion; Don Carmelli of Cremona would seem to have been humanistic, because he says in his *Dal Socialismo al Sacerdozio* that it was the humanitarian teachings of the Church that influenced him; while Robert Benson's conversion would seem to have been of the intellectual type.

Many so-called inherited tendencies are now believed to be less fixed than they seemed to be to Professor Macdougall and the followers of his school. To the influence of our environment, and not to heredity, is now assigned the most important rôle in the formation of our habits of acting, feeling and thinking. Our habits for the most part are borrowed from our social environment, not inherited. Behavior is contagious. For example, astrology was introduced into Greece from Chaldea, and Gilbert Murray says that it fell upon the Greek mind as a new disease falls upon some remote island people who have never built up immunity to it.[5] Our sentiments—our likes and dislikes—are acquired in the same way. We like what the people around us like, whether it be the tattooing of the Australian savage or the modern display of useless luxury.

Our habits—mental as well as others—are acquired largely through imitation of what we find in our environment. Our inborn impulses drive us on, they make us restless, but the road we shall take is staked out for us by our environment. And we copy others because there is in us a strong desire to be well thought of by those around us. On this account we do not want to be considered queer, and so we act as they act, we think as they think. Our actions, sentiments and ideas are largely those of our groups.

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[4] *Introduction to Sociology*, p. 231.

[5] *Five Stages of Greek Religion*, p. 177.

One other point must be noticed in this connexion. Although we take on very readily the habits of our environment, it is only with great difficulty that we can be made to let them go. The reason for this is partly physical and partly psychological. After a habit has been formed, our nervous system has taken a set that is difficult to change, and consequently the habit itself is hard to change. Moreover, my habits are part of myself. Any suggestion that my ideas or sentiments are wrong is a reflexion on myself. Because my ideas are mine, they must be right. On this account, too, I readily exaggerate the importance of arguments favorable to my views, and minimize the importance of opposing arguments. There have been people who preferred to give up their lives rather than give up their opinions, and they were not at all religious martyrs either.

Arguments that seem strong to you may seem trivial to a person of a different mental state, and vice versa. For example, you expect to settle a controversy about the Real Presence by quoting the words of our Saviour, "This is my body," but you find that they make no impression on your adversary. These words mean one thing to you, and something entirely different to him. Phrases have the meaning for a group that it has learned to attach to them, and it interprets new phrases in the light of its existing mental habits. It is bad psychology, bad tactics, bad manners, and bad morals to accuse people of bad faith because they refuse to accept arguments that seem perfectly convincing to ourselves.

According to Herbartian psychology an apperceptive mass is a group of ideas which are related to one another, and have links of association which bind the whole together. For example, I have an appreciative mass which is centered around the Catholic Church. Within this mass are numerous bits of knowledge, such as my ideas with regard to the Divinity of Christ, His founding of the Church, the sacramental system, etc. I have other apperceptive masses which center around democracy, capitalism, etc. Besides these there are similar masses on the side of the feelings, corresponding to apperceptive masses on the cognitive side. One apperceptive mass, whether it be of ideas or of sentiments, must fit in with the others, at least they must not clash with one another. For example, a capitalist is not likely to have a socialist complex, nor a Methodist to have anything but sentiments of dislike for ritualism.

If new ideas are to find lodgment in the mind, they must be introduced in such a way as not to disturb too much at the outset the major complexes. The new ideas will be accepted if they fit in with something of our present beliefs. The new ideas must fight not only old ideas to which they are opposed, but also innumerable psychic allies, thoughts and emotions. In the center of consciousness the new and the old are in deadly grips; " but the battle," Fr. Howley writes, " is most frequently lost or won on the flanks which stretch out very often beyond the field of mental perception." [6] A relatively unimportant feeling, and even something in the unconscious, may prevent one from accepting some important truth.

So far I have dealt with mental changes in general. We shall now consider conversion to the Catholic faith in particular, and deal with the psychological factors involved.

THE ROLE OF THE INTELLECT

Conversion first of all involves intellectual changes. In these days of widespread diffusion of errors, intellect must play a large part in conversion. It must show why these errors are untrue; it must show the modern mind, in many cases, that there is no conflict between true religion and true science. St. Augustine's dictum still stands: " Intellige ut credas, crede ut intelligas." Moreover, intellect must play a part in conversion by trying to find out the best ways of presenting Catholic truths to a world drenched with paganism masquerading as science.

Non-Catholic psychologists minimize the importance of the intellect in all conversions. De Sanctis, for example, writes: " One may, however, admit the possibility of an intellectual type of conversion, or the construction of an intellectual edifice of religion, such as is generally admitted. But one may also assert without fear of contradiction that the converts in such cases will not be really converts, unless by exercise of the will they consolidate theory by faith and faith by action."[7] In support of this he quotes a French writer who said: "We know we must die, but we don't believe it." On the other hand Professor C. K. Mahoney, in his book, *The Religious Mind,* writes: "The supreme and dominant aspect of religion is forever and always the intellectual aspect." And this view would seem to be nearer the truth. The beginning of conversion may occur in the affective states of one's mind, but the process of conversion will not go very far unless intellectual changes also take place.

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[6] *Psychology and Mystical Experience*, p. 34.

G. K. Chesterton is a good example of a person drawn to the Church by exercise of the intellect. "All steps," he writes, "except the last step he has taken largely on his own account out of interest in the truth." Again, referring to the statement sometimes made, that converts are caught by the trap of Rome, he writes: "The whole point of the position is that the man himself has made his way toward the trap of Truth."[8]

In conversion a new idea which is incompatible with some existing belief, grips the mind. There is struggle between them for the mastery. If the new idea prevails, it may drive out a large number of beliefs and sentiments, and change the will. This is true also of moral conversion. In moral conversion truths half-forgotten, or lightly held, are brought back to the center of consciousness. This is the method of the Spiritual Exercises of St. Ignatius. There the existence of God, our last end, etc. are stressed so as to lead to an intellectual reorientation. Then motives to move the affections and stir the will are brought forward in order to complete the mental change ncessary for reform.

Reason alone is not sufficient to effect conversion. "Logic", Cardinal Newman said, "makes but a sorry rhetoric with the multiude; first shoot round corners and you may not despair of converting by a syllogism." And this is true not only of the multitude, but of all classes. Many very intellectual persons, such as Leibniz, seem to have had an excellent knowledge of Catholic truth, but, notwithstanding this, they never embraced the true faith. The explanation usually given for such cases is that these persons did not receive the gift of faith. There may be other reasons; they may not have been converted entirely psychologically. Their sentiments, for example, may not have been changed sufficiently to let them embrace the faith.

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[7] *Religious Conversion,* p. 112.

[8] *Catholic Church and Conversion,* p. 62.

The distinguished convert Father Maturin comments on this weakness of the intellect as follows: "Certainly, a person who has lived all his life in a system that does not pretend to be consistent or logical, is not likely to be drawn out of it merely by the force of argument."[9] And farther on he writes: "Arguments however forcible and however unanswerable will not dislodge people as a rule from a religious position which they hold on many grounds besides those of reason, on grounds indeed with which reason has often very little to do."[10]

Father Mainage gives three reasons why conversion[11] cannot be caused by the demonstrative force of an argument. First, the strictly scientific argument for the truth of Catholicism is very complicated and intricate, and few persons have the leisure to review these arguments or the ability to comprehend them. The study of the Scriptures alone might take up one's whole time. Secondly, an argument that may impress one person may have very little influence on another; it may even have contrary effects. Finally, there is often, as in the case of Claudel, a long interval between intellectual conviction and conversion. This may be due as I have said to the fact that change in one's feelings and emotions has not kept pace with intellectual change. And this brings me to the part that emotions and sentiments play in conversion.

THE ROLE OF THE EMOTIONS AND SENTIMENTS

The affective states, likes and dislikes, constitute a very important part of one's personality. One's likes or dislikes may prevent one from becoming a Catholic even after one has become intellectually convinced, or rather it may be more correct to say that it is impossible to become intellectually convinced so long as one has feelings of dislike toward some phase of Catholicism.

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[9] *The Price of Unity*, p. 95.

[10] Ibid., p. 97.

[11] *Psychologie de la Conversion.*

Emotions and sentiments are responses, and hence are subject to the laws of habit formation. People have tendencies to feel pleasure and pain, love and hatred, but the things liked and disliked are different for different groups and for different individuals. There are few inherited organized patterns, or habits of emotional activity. Emotional patterns are acquired through experience from our social environment. We like or dislike what our group likes or dislikes.

Emotions and sentiments play an important part in the history of individuals and of nations. They have much to do with the formation of our judgment, and with the decisions of our wills. Arguments are usually seen through the subjective medium of the affective states of the mind. This is well illustrated by Fr. Howley in his book already mentioned. He says: "We have a row with our parish priest and get doubts as to the infallibility of the Church." We are apt to get these doubts because we tend to feed our sentiments with thoughts which are of advantage to them, and also because we tend to transfer some particular sentiment to other things associated with the thing about which the original sentiment was built.

There are cases of conversion where the beginning of conversion can be traced to the convert's esteem and love for some individual. There is a good example of this in the Book of Ruth. Ruth became a convert to the true religion because of her love for her mother-in-law. Her words are: "Be not against me, to desire that I should leave thee and depart: for whithersoever thou shalt go I will go: and where thou shalt dwell, I will dwell. Thy people shall be my people, and thy God my God." [12] On this point one other example must suffice. Charles de Bordeu writes: "You owe to God and to Paul Claudel your conversion, my dear James. I owe to God and to you, mine." [13] Because of this ready transference of affective states many in recent years were started on the road to Rome through their observation of the humanitarian work of the Church. They themselves had strong humanitarian affective states, and they found a ready expansion of these in the Catholic Church.

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[12] *Ruth,* I, 15-17.

[13] *Les Temoins du Renouveau Catholique,* p. 81.

THE ROLE OF THE UNCONSCIOUS

Many modern psychologists explain conversions by means of the unconscious. The theory of the unconscious was first popularized by von Hartmann in his work, *Philosophy of the Unconscious,* published in 1868. He claimed that we have two personalities, one our conscious personality, and the other, a secondary personality hidden down beneath our ordinary consciousness. Others distinguish three states—first, consciousness, proper; second, the fringe of consciousness, sometimes called the sub-conscious; and third, the unconscious. In the unconscious is stored something of all our past experiences that we have forgotten or repressed. The unconscious is not only a storehouse of past experiences but also a laboratory where work goes on unceasingly day and night. Dr. Moore writes: "It is very likely that there are unconscious mental processes." [14] The content of the unconscious is constantly influencing our activities. A long-forgotten incident, for example, may now make us act unreasonably without our having an inkling of the true cause of our unreasonable behavior.

The theory that conversion is due in most cases to eruptions from the unconscious was popularized by William James. "To say that a man is converted," he writes, "means in these terms that religious ideas, previously peripheral in his consciousness, now take a central place, and that religious aims form the habitual centre of his energy." [15]

There are cases of conversion that would be difficult to explain psychologically through the theory of the unconscious, as, for example, the conversions of St. Paul and Ratisbonne. On the other hand some conversions may have had their origins in the unconscious. Huysmans, speaking of his conversion in *En Route,* attributes it to conscious and unconscious influences.

A possible contribution that the study of the unconscious may make in the work of conversion, is to help clear up the prejudices of a convert, that have their roots in the unconscious.

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[14] *Dynamic Psychology,* p. 28.

[15] *Varieties of Religious Experiences,* p. 196.

THE ROLE OF THE WILL

Will is probably the main factor in conversion from the psychological point of view. The case of Professor Lutoslawski of Cracow is a good illustration of a conversion that consisted largely of a change of will. In a paper read at the Congress of Psychology, Geneva, 1909, he said: "But my conversion was not above all a change of conviction. It was essentially a change of attitude, of the direction of my will; a resolution to live within the Church and to unite myself with Christ manifest in the Sacrament. The system of my metaphysical convictions was in no way shattered by my conversion." [16]

Modern psychologists have practically discarded the will as a separate faculty. According to them it is merely the reaction of the personality as a whole; it consists of our more permanent habits and their organization in so far as these affect our behavior. Neither do Protestant theologians attach much importance to the will as a factor in conversion. They look upon conversion largely as a passive state in which God alone effects the moral change.

It is a well-grounded conviction of most people that the will has a great deal to do with the shaping of our personalities. It cannot make geniuses out of feeble-minded people, it cannot always make millionaires out of poor people; but within wide limits set by heredity and our environment it is the main factor in shaping out lives and our conduct.

With regard to conversion it is the will which decides whether or not one will consider the motives of credibility, that is, the arguments for the Catholic Church. One may busy oneself about many things, and will to pay little or no attention to religious arguments. Many refuse to give religion the serious thought that the consideration of their last end should elicit. If a non-Catholic believes in Christ, and if he has doubts about his religion, he may investigate the matter and he may not. Whether he will or not depends upon his will. Stoddard says: "It is nothing short of amazing that Protestants, as a rule, not only know so little of the Catholic Church, but that they wish to know so little of it." [17] A person may know that he must believe what God has revealed; he may know that God has actually made a revelation to us, and still he may not will to go to the trouble of finding out what that revelation is.

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[16] Quoted in *Religious Conversion* by De Sanctis, p. 50.

[17] *Rebuilding a Lost Faith*, p. 10.

Moreover, even if a person is morally certain that the Catholic religion is the true religion, he is not constrained to believe, because this certainty is not self-evident certainty but moral. Whether he believes or not depends upon his will. Our Divine Saviour said: "He that believeth not shall be condemned."[18] Now, a man should not be condemned morally unless he is free to act or not to act. If a man is condemned for want of belief, he must have been free to believe but did not do so.

Will, then, plays a part in conversions, because in the case of propositions that are not self-evident "the intellect of the believer," St. Thomas says, "is determined to one object, not by the reason, but by the will; wherefore assent is taken here for an act of the intellect as determined to one object by the will."[19]

AUTHORITY AND CONVERSION

The psychological need for authority has a very prominent place in the history of conversions. Conversion may begin in the intellect through doubts arising as to the validity of one's religion; it may begin in the affective faculties through love of something connected with the Catholic Church; it may begin in the unconscious; it may begin and end, as far as human factors are concerned, in an act of the will; but somewhere or other in the process of conversion will be found a need arising in the mind of the convert for the authority in religion that the Catholic Church alone exercises. There is abundant evidence to confirm this statement.

In the introduction to the third edition of *Roads to Rome,* a book containing the personal statements of some seventy English converts, there are quotations from the critics of the first edition. One of these critics wrote as follows: "All these roads to Rome are merely approaches from many sides of the great feature of the Roman Church—the presence of an infallible authority." In this volume the Rev. John Chapman says: "There must be authority and a living voice to decide controversies "[20] and the sixty-nine others give expression to practically the same idea. In another volume Father Ronald Knox writes: "For authority played a large part in my belief, and I could not now find that any certain source of authority was available outside the pale of the Roman Catholic Church ".[21] The case of Vernon Johnson illustrates another side of the psychological need for authority, and that is the necessity of authority for holiness. He tells us that he had no doubts whatsoever about the truth of Anglo-Catholicism at the time he was reluctantly persuaded to read a life of St. Thérèse of Lisieux. "Gradually the story gripped me ", he writes, "and it is quite impossible to describe my state of mind, when at last long after midnight I laid down the book. All I can say is that it moved my whole being as no other piece of writing has ever done."[22] And further on we read: "At Lisieux for the first time in my life I came face to face with the Catholic Church as a living reality. I recognized at once that I was in the presence of the supernatural in a way I had never been before. The supernatural life I came to see was the result of a definite certainty about truth. This certainty about truth was the result of a Church which claimed to be the divinely authorized teacher of the whole world."[23]

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[18] *Mark,* 16:15.

[19] *Summa Theologica,* II—IIae, Q. II, A. I.

Modern Protestantism relies little on authority. Protestantism, Troeltsch says, has become "the religion of the search for God in one's own feeling, experience, thought and will."[24] Through individual communing with God, they claim, one attains personal certitude of the existence of God, and becomes religious. Religion, according to them, is a religious sentiment, and the Church is the product of the collective conscience.

Relying on *human* consciousness would seem to be an unreasonable way of arriving at *Divine* truths; but no doubt it seems the right way to one moulded in a Protestant environment, to one with Protestant mental habits. Difficult as it usually is to change mental habits, it would seem that it should be fairly easy to develop in a non-Catholic the need for authority in religion. The argument for authority after all is very clear and simple.

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[20] *Roads to Rome*, p. 53.

[21] *A Spiritual Aeneid*, p. 240.

[22] *One Lord One Faith*, p. 25.

[23] Ibid., p. 179.

[24] *Protestantism and Modern Religious Feeling*, p. 197.

Christ said: "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."[25] If we are commanded to believe certain religious truths on pain of condemnation, Christ must have made some provision for making these truths known to us. What was that provision? Did He go around visiting as many as He could, showing them how to extract the truth from their inner consciousness? No. He spent the three years of His public life largely in teaching twelve men whom He commissioned to carry on His work. And they were to teach, Christ said, "whatsoever I have commanded you". These Apostles were to have successors; otherwise the command "to teach all nations", and the phrase "to the consummation of the world," would be meaningless. Some such statement as this ought at least to pave the way for conversion.

Some priests begin early in their instructions to prove that Christ established a Church with infallible authority. This procedure "gives a mental orientation which renders them more susceptible to the subsequent instructions and expedites their grasping of the Catholic viewpoint."[26] On the other hand this procedure may not be the best in many cases from the psychological viewpoint. Since the idea of an infallible authority is likely to be repugnant to the modern non-Catholic on account of his mental habits, to plunge immediately into the question of the infallible authority of the Church may arouse his antagonism. It may be better to begin with the truths held in common by most Christians, then deal with the less controversial ones, and gradually lead up to the idea of an infallible Church. St. Paul gives us an illustration of this procedure in his preaching to the Athenians. In the Acts of the Apostles we read; "For passing by, and seeing your idols, I found an altar also, on which was written: TO THE UNKNOWN GOD. What therefore you worship without knowing it, that I preach to you." [27] St. Paul takes the apperceptive mass of the Athenians and builds up on that the structure of Christian truth.

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[25] Mark 16:16.

[26] *The White Harvest*, p. 288.

It is important, then, to keep in mind always the personality of the prospective convert, and to watch carefully the mental reactions of the convert as he proceeds with his instructions. The outcome of the instructions will depend upon the sympathetic understanding of the convert shown by the instructor. He should try to find out what appeals to the convert, what his prejudices are, and if possible how he came by them. Having done this it will sometimes take all the ingenuity and psychological training of the instructor to overcome these prejudices. Not all the converts who went through a course of instruction and were even baptized, have had their prejudices removed. They are Catholics in name only. Perhaps the leakage from the Church would not be so great if pastoral theology took more cognizance of experimental psychology.

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THE MISSIONARY PROBLEMS OF CHINA.

In the Light of Their Most Recent Development.

THE PROPAGATION OF THE FAITH is a categorical imperative for the Church. Nor has this anything to do with fanatical agitation, with hierarchical ambitions. By a necessity of its being the Gospel of Christ must labor until it completes its course round the world, until it permeates all mankind. The protectors and representatives of the Gospel are no more than the instruments of this striving, this ceaseless urge. To engage in missionary work is an elementary moral duty of the Church. The words of Saint Paul, "For woe unto me if I preach not the Gospel", is no mere rhetorical phrase. It is the expression, pregnant with a sense of high responsibility, of an apostolic soul. Paul feels himself animated by a higher power and he realizes that he will be lost if he does not answer the call completely. What Paul voiced for himself applies to every apostle and to every successor in the apostolic office down to the present.

[27] Acts 18:23.

The duty of propagating the Faith is unmistakably clear for the Church. But in discharging this obligation she not infrequently encounters serious difficulties. There are problems within the Church, from out of which the men and the means of mission work must come forth. And problems from without, the introduction into and the maintenance in mission lands of the personnel and the material necessities of missionary endeavor.

In what follows, the difficulties from within need not be given any attention at all. I shall confine myself to the problems which arise at the front, where Christianity and heathenism clash. And I shall narrow my consideration still more, so that, far from reviewing the entire battle-line, I shall deal only with the sector within the Republic of China.

The problems of the missions in China at this time may well be viewed under five aspects. The first is the religious problem; the second, that of ecclesiastical organization; the third is the problem of culture; the fourth has to do with China's internal political conditions, and the fifth is a matter of international relations.

I. THE RELIGIOUS PROBLEM.

There can be no question of compromise, of eclecticism or anything of the sort, so far as the Church's teachings in regard to faith and morals, so far as dogmas and ethics are concerned. The Gospel lives as a whole or it does not live at all. But the situation is far different as to the exterior forms of faith and piety. In the course of nearly two thousand years, a whole world of forms has crystalized about the teaching of the Church. In part these are of compelling beauty and the products of a spirit steeped in sublime faith. However, of themselves they are of relative value only. We must be careful, here at home and out there in the mission fields, to distinguish between the deposit of faith, which is the divine kernel, and the shell. Perhaps an illustration will make this clearer. Let us imagine that Saint Paul came into one of our churches on a Sunday. If we begged him to preach to us about Christ, he would do so without any difficulty, and perfect harmony would exist between his soul and the souls of his listeners. But if the holy apostle were asked to celebrate a solemn pontifical

Mass, or even to officiate at one of our ordinary devotional services, he would be painfully embarrassed. And why? Because the outward expressions of cult and devotion among us to-day differ as much from those of apostolic times as a Gothic cathedral differs from the basilicas of the primitive Christians. The seed of our religious-ecclesiastical life derives from the Gospel, but it developed within the culture of the West; and the product, our own peculiar religious expression, is one of many possible valid manifestations of Christian doctrine. Another objectivation, differing from ours in many ways, is the Eastern Church's ideal of Christian teaching and piety.

Let us apply this to the missionary situation in China. None will deny that the spiritual culture of Eastern Asia differs immensely from ours. If we let ourselves imagine that Christianity had from its beginning taken its course chiefly eastward instead of westward, we will understand readily that the result, having filtered through Eastern Asiatic civilization, would not be the same as it was in the West; that the religion and Church of Christ would in their outward manifestations bear the stamp of the East. The essence of Catholicity, remaining always the same, would have demanded a different phenomenology. We ought to keep this historical possibility before our eyes when we ask whether the Eastern Asiatics of our days have the right to impenetrate the good elements of their culture into Christianity, to give Christian teaching an Eastern Asiatic coloring. Or has this right expired, so that for them there is none but the European-American form, none but the shell which the West gave the kernel? There can be only this answer: As we gave Christianity a Western expression, clothed it in our cultural forms, so China has the right to experience the Gospel in her own way and to embody it in forms in harmony with her nature, the only checks being those demanded by the dogmatic unity of the Church. Western Christianity is both absolute and relative, unchanging and variable. The deposit of faith, the Church's doctrines, must be accepted by the East, if the East wishes to be Christian. The relative, variable formulas can be dispensed with, disregarded.

We shall deal with this matter again when we consider the relation of Christianity to the ancient religions of China, particularly Confucianism and Buddhism. There is in this matter not only a doctrinal-theoretical question, but also a practical missionary consideration. The culture of China has for centuries drawn its sustenance chiefly from the teachings of Confucianism and Buddhism, and draws from these sources to-day. Nor ought we to place Confucius and Buddha on the same level with the fragmentary and puerile conglomeration of fetishism among primitive peoples. Confucius and Buddha represent wisdom, life and light in the Eastern world of ideas. According to their subjective convictions, the Confucians and Buddhists stand on the best possible basis. More than this, the Confucian philosophy has not remained an esoteric thing, but has penetrated the gigantic body of the Chinese people and has coursed through all its forms of life and of social order. And these forms have been inherited through many centuries, from almost an immemorial past, in an almost unvarying manner, so that they constitute a mode of life which is destined, it would seem, to last forever.

There are facts with which the missions must reckon. The ancestral religions of China cannot be eliminated as woodsmen dispose of a few old oaks. And if this were possible, it would be unjust. Regard for the intelligence of the Eastern Asiatics forbids us to consider their beliefs altogether as foolishness, darkness and delusion. The moral system of Confucius is one of the most precious cultural possessions of China, though it is found wanting when weighed in the scales of the Christian Gospel. Its exclusively mundane basis, disregarding the supernatural, and its veiled deification of man through the cult of ancestors, these and others of its tenets are grievously erroneous. Despite this, however, there remains a mass of genuinely valuable matter. For example, what Confucius teaches of filial piety and reverence of the young for the aged, might well be placed in our catechisms and would constitute an exemplary exhortation to Western youth. The piety practised so faithfully by the broad masses of the Chinese people in spite of the revolutionary alarms, this alone gives them a right to demand that those who essay to estimate Chinese culture and religion should be animated by the same spirit of reverence.

More than all others, the representatives of Christianity have every reason to revere traditional ideas and practices, so long as they are not obviously condemnable. The fanatic may desire indiscriminate destruction; but such is not the spirit of the Gospel and of its best traditions. Permit me to call your attention to the fact that our Lord described His work repeatedly as the perfection of what had been. To perfect the old teaching, not to destroy it, is His objective. "I am not come to destroy, but to fulfil" (Matt. 5 : 7). The Church Fathers of the earliest Christian centuries, far from disdaining the wisdom of the pagans, sought evidences of the Divine Logos in the works of the Greek philosophers. They understood how to draw forth threads of gold from antiquity and weave them into the royal mantle of Christ the King.

The joyful tidings of Christ's kingdom are not dynamite, which brutally and with blind force tears asunder the cultural soils of non-Christian peoples. It is a living principle, a life-giving power which is capable of assimilating the valuable saps and stuffs of its environment; able to transform them from within and organize them anew. Transferred to the personal plane, this means that the missionary comes to the heathens not with ruthless tread and contemptuous gestures, but in a spirit of loving-kindness, of deep understanding and humble service.

Principles such as these must govern missionary work in Eastern Asia. If we liken the spirit life of the Chinese to a grapevine, our procedure as representatives of Christianity must be not to tear it up by its roots and burn it, but rather, in the sense of the parable, to examine it carefully, cut away the barren branches and purify the good ones so that they may bear fruit more abundantly.

The missionaries of the Society of Jesus who were active in China in the sixteenth and seventeenth centuries, sought to create a broad and impeccable synthesis of Christianity and Confucianism. They wished to Christianize the venerable culture of the Chinese; or, from the opposite viewpoint, to clothe Christianity in Chinese garments. The high emprise was not successful. It ended in the unhappy rites controversy which was carried on with extraordinary vehemence both in Europe and in China. The ultimate decisions of Pope

Clement XI (1704) and Pope Benedict XIV (1742) were against the "accommodation" viewpoint of the Jesuits.

Since then there has been silence, utter, strange silence. But this does not by any means indicate that all the problems have been solved. On the contrary, a Titanic task awaits the future. I beg you not to misunderstand me. I would not raise even a single finger against the Papal decisions in the rites controversy. I do not presume to be wiser than the Popes in ecclesiastical matters. But let us realize clearly what the Papal decisions contain, and what they do not contain.

They do not condemn basically the effort to reconcile the life-giving and truth-conveying energies of Christianity and a purified Confucianism. No one thought of rendering such a verdict. Only a special mode of uniting Confucian expressions and ceremonies with the Christian cult was, for dogmatic reasons, rejected unconditionally. The highest authority in the Church set up a tablet of warning with the inscription, "This path must not be taken." Moreover, the decisions were purely negative. A positive solution of the problem was not within the intentions of the Popes. Finally it must not be overlooked that the so-called rites controversy forms only one, an important one though it be, among many problems which arise when we ask how the religion of Jesus and the peculiar genius of Eastern Asia can be fused into a living unity.

This greater task awaits the doing. Who will attempt it and carry it to a happy conclusion?

It may be doubted whether the European and American mentality is, after all, capable of understanding the Eastern Asiatic religious question completely, in all its breadth and its full depth, and of solving it in a fortunate manner. May it not be that Chinese spiritual leaders must achieve the solution; leaders born of Confucian and Buddhistic blood and born anew in Christ? To be sure, this would involve an energizing of the Chinese far beyond the average. We need Chinese philosophers, historians of culture and theologians of international renown, men possessed of a bold talent for synthesis and an unswervable will-power. If a benign Providence brings about an auspicious period in which such learned men shall adorn the Eastern Asiatic Church in considerable numbers, there may arise among them men in whom there will live once again the sublime asceticism and wide-embracing genius of an Origen, an Ambrose, an Augustine, who will do for the Far East what these did for the world of Greek and Latin culture—the purifying and clarifying, the transforming of the worldly wisdom of ancient China so that it becomes a body in which the Christian soul may dwell. Does this seem to be no more than a fair dream? At any rate it is a beguiling thought, that perhaps an Asiatic Augustine has already been born and that in the coming generation, over against the brilliant light of Hippo there will be placed an equally brilliant light of Peking or Hankau. If this were to come to pass, it would take us an immense distance along the road to the Christianization of China. For then we would have grasped the soul of Eastern Asia. Heretofore only individuals, in greater or lesser numbers, have been brought into contact with Christ's religion.

Let it be said once more, the fusion of Christianity and the Chinese elements must, of course, be accomplished without dogmatic or moral compromises. From the standpoint of the individual and of European and American racial and national prepossessions, the fusion will demand many sacrifices, but the heralds of the Gospels will make them gladly to promote the cause of realizing an inner approach to the soul of Eastern Asia.

What I have said contains nothing basically new. The principles I have set forth were employed extensively in the Christianizing of heathen peoples long ago. Nor must it be considered presumptuous if I ask: Have not, perhaps, the Christians missions of the later eras suffered a diminution of assimilative powers, of adaptability? The anxious reserve in this matter seems greater than the courageous activity. But on the other hand there is to be seen plainly, in the most recent Papal mission letters and among the missionaries, a more emphatic consideration of the assimilation principles.

2. The Ecclesiastical Organization Problem.

Christianity reveals itself not only in the proclamation of a body of beliefs and morals; it lives as a corporate entity, as an organization, a church. The activity of the missioners is not limited to the preaching of Christian ideas, regarding which the listeners must react in accordance with their conscience. That is but the beginning. The missionaries' task is to unite the believers in a congregation, in the midst of which the Holy Sacrifice can be offered up, the Sacraments administered and the other means of grace made available. The larger the number of believers, the wider and higher does the churchly structure rise. The hierarchy, the clergy with the bishops at their head, constitutes an essential element in the Church. In the earliest periods of a people's Christianization, foreign priests and bishops are of necessity. However, as soon as it is possible, the natives ought to be led to carry on their ecclesiastical affairs themselves, within the framework of the universal Church. The ultimate goal of mission work is an autonomous Church, paralleling what in the political field the English call self-government.

The autonomous character of the Church in mission lands is demanded first of all by the law of organic development. The healthful and energetic religious life of a people strives naturally toward completion in an organizational way. The sapling of the missionary Church, which at first needs the support of foreigners, must develop into a tree by reason of its own internal power, must develop until it is so deeply rooted that its standing alone and its growth are assured. There are, moreover, tactical reasons for the basic plan of giving each nation governing power in its Church. The more extensively the ecclesiastical organization is diffused among the people, the firmer is its grasp. The work of the foreigners is subject to-day to the same vicissitudes with which it has had to contend in the past, at important turning-points in history. And finally, it is physically impossible for a few thousand Europeans and Americans to carry the mission crusade to a successful end. The work to be done is so immense that it can be achieved only if natives are recruited as quickly as may be and set to work as extensively as possible to help the hierarchy into which they have been incorporated.

A particular importance attaches to the question of creating a native clergy, inclusive of an episcopacy, in the newer mission history of Eastern Asia. We shall not attempt an historical survey, but shall give our attention completely to the present, in which the problem has once more come to the fore. As in the past great political occurrences left impressions on the organism of the Church, so now this seems to be true of the violent changes which the Chinese are experiencing.

From out of the whirlwind of chaos in China there is heard again and again, and always with unmistakable clearness, the demand for unconditional self-determination. This is the glittering star which the Chinese nationalists worship. Though their political and military leaders may fight to the death among themselves, they are united in the desire to reëstablish the independence of China against the foreigner. In opposition to this desire, no might will avail, no suave words will succeed. The national movement may, perhaps, be deprived once more, in part at least, of its victory. But if this occurs there will be no final peace in the land. And the idea will persist, come what may.

The struggle of the Chinese nationalists is concerned most of all apparently with political and commercial freedom. This, however, is only the first part of their program. Their thoughts, their resolves have wider goals. They ask their own laws, their independence in all things. According to them, relations with the foreigner must be radically altered. They do not, of course, propose to banish the nationals of other Powers without exception. Such idiocy is far from their plans. Strangers are to be permitted to pursue their private businesses peacefully; but beyond that, to whatever extent the Chinese may see fit, they are to serve China's interests and are not to come, uninvited, to occupy important posts and issue commands to the Chinese. That which the Western countries take for granted concerning their own governments, the Chinese nationalists demand for their native land.

No exceptional sharp-sightedness is needed to see in this complex of the Chinese the possibility of dangers to the missions. The insistence upon independence, the urge toward exclusively Chinese leadership, and what this involves, the general offensive against foreigners in nationally important offices, these come with psychological necessity into conflict more or less with ecclesiastical affairs. The nationalists' position toward the missions must not be measured by the occasional words of good will on the part of a general or a minister of the government. The nationalist and racial feeling of the Chinese will, in the long run, find it difficult to look with favor upon an almost exclusively foreign hierarchy in charge of, in round numbers, two and a quarter million catechumens. It is a matter deserving serious attention that even among Chinese Catholics expressions of this kind are heard, here and there. The present Sovereign Pontiff in his letter of 15 June, 1926, to the vicars and prefects apostolic of the Chinese mission field felt himself obliged to designate as premature the efforts of Eastern Asiatics to nationalize the clergy in the Far East. On the other hand, the Pope met gladly the national aspirations of the Chinese by summoning six native priests to Rome and himself consecrating them, with extraordinary solemnity, on 28 October, 1926. This was a brilliant deed, unique in mission history. It is worthy of note that two of China's representatives at the Quirinal attended the consecration of their compatriots. Since then, a number of additional Chinese bishops have become members of the hierarchy of their country.

There can be no doubt that nationalism is a living problem in the missionary Church of China. The action of the Holy Father shows us the direction in which a solution is to be sought. It cannot possibly come by withdrawing all the foreign priests and bishops at this time. Such an occurrence would be a misfortune for Christianity in China. Not only would the penetrative force of Christian propaganda among the pagans be dulled, but the existing Christianity would run the risk of extinction. For the flock would be without the required number of shepherds. The missions in China will, for a long time to come, need the help of outsiders. But the Chinese element must be given a progressively larger part in the administration of church matters. Prudent foresight demands that the young Church of China be given a Chinese backbone, one strong enough to withstand the possible attacks of an exaggerated nationalism.

But, it may be asked, do the Chinese really possess the intellectual, moral and personal capabilities required of spiritual leaders? Do not their phlegmatic, conservative-passive natures lack the energy indispensable for mission labor? We shall hold to the belief that a people which has produced important philosophers, artists, statesmen, generals, bank directors, etc., can also give Christianity prudent and energetic leaders.

3. The Cultural Problem.

Christianity and culture are as inseparable as May and the blossoms of spring. Christianity's chief concern is spiritual culture in the narrower sense: the development, perfection and refinement of moral powers; and its highest exemplification is sanctity, moral heroism, which is put into practice by the readiness to sacrifice oneself for duty, justice, love of neighbor, and, in general, for whatever is good. Thus there is indicated the essential connexion of inner spiritual culture with the tasks of social and public life.

In Eastern Asia the cultural problem, considered from the viewpoint of soul culture, is a double one: the missionaries and the Christian natives must acquaint the heathens with the fact that Christianity has valuable potentialities for individual moral advancement as well as for cultural and social upbuilding; and that the well-springs of Christianity are in an important degree superior to those of Confucianism and Buddhism.

To prove this to the satisfaction of the Eastern Asiatics is difficult, to be sure. A large section of the " modern " Chinese have shut themselves off in advance from any religious influence. Their program is one of naked atheism and opposition to all positive religion. They deny the necessity and justification of a religious foundation of moral culture. The vast majority of the Chinese believe that the ancient religions and culture are superior and hold to this as to an incontrovertible dogma. The special difficulty which Confucianism presents regarding the true valuation of individual spiritual culture must not be overlooked. For the Confucian the pinnacle of the value scale is not personally achieved moral greatness and approach to the divine, but the collective deification which awaits him among his ancestors. The individual confronts the collective, the active meets unperturbed fatalism.

In addition to all this, the world war compromised Christian Europe's reputation as to moral decency and sense of justice most disastrously in the eyes of Eastern Asia.

However, the heralds and witnesses of Christianity do not abandon the hope of winning the Chinese people to the cause of genuine spiritual culture in the sense of the Gospel.

Moral advancement is not possible without adequate mental development. Therefore the transmission of a certain degree of knowledge is a necessary function of the missions. And knowledge is propagated chiefly in the church and in the school. The latter, embracing the whole range of instructional and educational possibilities, is as necessary to the mission cause as bread to the life of man. The catechumens and the children of the Christians must be instructed systematically in the truths of the Faith. Hence arises the catechumen school. But more than this is needed. Illiterates are difficult pupils. Grave obstacles will, it is obvious, confront the missionary when he is compelled to rely wholly upon word of mouth as a means of instruction. Apart from any other considerations, the need of a religious instruction as thorough as possible demands that the pupils be at least able to read and write. Thus the catechumenate develops into an elementary school. Nor does this suffice. The urgent need of training intelligent natives for mission service and the necessity of proving that the Church is fruitful in all spheres of worthy human endeavor, make it imperative for the missions to expand their secondary and high school systems as far as their means permit. Naturally, the whole educational course is animated by the spirit of religious instruction and apologetics. Nor does this diminish its intellectual and cultural value in the least. The religious sensibilities of the occasional heathen pupils are respected absolutely.

The school system of the Chinese missions is in a gratifying condition. This is true especially of the elementary schools. As to secondary and higher institutions of learning, the Protestant Anglo-Saxon influence predominates. The Catholics have in the whole of China only the Aurora, conducted by the French Jesuits near Shanghai since 1903, the University of Peking of the American Benedictines, since 1926; and the Jesuits' school of industry and commerce at Tientsin since 1923. The secondary school conducted by German missionaries at Tsining (South Shantung), which was opened in 1915, is unfortunately in danger of being closed for lack of means.

The Chinese laws demand elementary education for all children, but the realization of this ideal lies far in the future. The development of the public school system suffers from two evils especially: dearth of money on the part of the officials and the people, and political unrest. On the basis of official statistics of November, 1926, for the school system of China as a whole, it is estimated that probably seven per cent of the children attend the public schools. Thanks to the zealous educational activity of the missionaries, the children of the Christians receive, for the most part, some degree of education at least.

A large majority of the Chinese nationalists look upon the mission schools with unfriendly eyes. In a brochure issued in 1927 by the Chinese news agency in Europe under the title *What is China Fighting For?* (Berlin-Charlottenburg), it is said on page 30: "The pupils of the mission schools receive the larger share of instruction from the Bible, and perhaps in addition at most instruction in foreign languages. But they learn nothing of the wisdom and culture of their own nation, and therefore the adherents of the Chinese national movement for freedom have the right to demand that the activity of the missionaries be forbidden in China."

This assertion implies a twofold charge against the mission schools: the pupils learn too little, and adequate attention is not given to the Chinese element. Let us pass over the second charge for the present. As to the first one, it is not in harmony with the facts. For, as we have seen, elementary education is in a better condition among the Christians than it is among the heathens.

Let us place another document beside the brochure from which we have just quoted. At the beginning of the year 1925 the Cantonese government issued a statement concerning the mission schools, and in this it was declared in part: "At the present time the adherents of the Christian religion have a large number of schools, ranging from the elementary school to the university. These schools serve as a cloak for the preaching of their religion; but, while spreading the Christian teaching, they provide instruction also in the various public school studies. Religion is a matter with which each man does deal personally. To accept their teaching is the choice of the individual. From the viewpoint of public education, the results may be exceedingly grave, in regard to the culture of the citizens, or in regard to the awakening of the national strength. . . ."[1]

Again there are two charges against the mission schools: they teach too much, and they threaten Chinese culture.

As may be seen, the charges of the nationalists against the schools of the missions are neutralized by the fact that some say the schools teach too much, others that they do not teach enough. In both cases, however, it is asserted that they are not sources of genuine Chinese culture. Without admitting that this charge is fully justified, it may be said that it contains a hint to the missionaries. There appears, once again, the problem to which reference has been made repeatedly: the problem of the missions as a whole. It involves the widest possible abstention from what it foreign and an emphatic accommodation toward all that is peculiarly Chinese. And one thing more is necessary to insure the permanency of the mission schools: the training of Chinese Christians to be teachers and school directors.

4. THE PROBLEM OF INTERNAL POLITICS.

The Republic of China has in its laws granted Christianity a limited degree of liberty. Article 12 of the constitution of 10 October, 1925, guarantees citizens of China the right to adhere to the teachings of Confucius or to affiliate with any other religion. Two things are to be noted in the formulation of this article. The practice of religion by foreigners, including the missionaries, is not guaranteed; and of all the religions of China, only Confucianism is given special mention. We shall not be mistaken if we consider this an indication that the Confucian members of the parliament wished, by this silence concerning the foreign missioners, to express an intentional preference for Confucianism. In China's new constitution of 12 May, 1931, adopted by the national assembly at Nanking, Article 11 proclaims religious liberty for all inhabitants, not Chinese citizens only.

The endeavor of many to make the cult of Confucius the spiritual center for all Chinese is to be explained to a large extent, perhaps almost wholly, by nationalistic psychology. China is now experiencing the political evolution through which the states of Europe and America passed long ago and from which Japan emerged a few decades since. This is the inner development of a people into a nation. China is still an immense people, with race and language in common and possessed of immense spiritual and commercial potentialities; but it is not yet what is termed a nation. Nationhood demands a lively consciousness on the part of the people, a deep penetration of the knowledge of its own genius and its common destiny, together with a common will determined to command its place among the world's states. This corporate union and the consciousness and will which flow from it, raise a people to the level of a nation. It is national self-realization. It is as if a people received a new soul: the cultural community becomes a community of sentiment, desire, objective. In China, national self-consciousness is now beginning, slowly, to reach the masses, in an overflow from the upper classes. In order to give this evolution a new impetus, Confucius is presented as a general national hero. He is to be the ardent fire at which the Chinese are to be enkindled with a glowing sense of nationalism. Considered from this standpoint, we can see quite readily that the nationalists are acting in good faith when they maintain that the cult of Confucius has a purely civil purpose. As politicians they have no interest whatever in a religious emphasis upon Confucianism. The modern Chinese, they contend, honor Confucius as a national symbol; but, if we may express ourselves in superlatives, as an earthly-national super-being, not, however, as a heavenly deity with whom the salvation of their souls is connected.

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[1] Planchet, *Les Missions de Chine*, 1927; II Part, p. 85.

For the missions in China, it is the task of the hour to prove to the nationalists that Christianity is no hindrance to a healthfully developing nationalism; that Christianity does not deserve to be considered a foreign substance in the national body; that the native Christians as true and full-blooded Chinese possess no smaller measure of national temperament and devoted patriotism than their non-Christian compatriots. But in endeavoring to counteract the suspicion of a lack of national spirit, the Chinese Christians, and especially those of the intellectual classes, run the risk of emphasizing their nationalism in word and deed beyond moderation. And the missioners have the duty of seeing to it that the Christians abstain from excesses, that they do not come to consider the state as supreme, almost a manifestation of something divine. What has been condemned in France as *Action française* must not be repeated among the Christians of China. Therefore, it will be seen, the missions must be wary on both sides.

In connexion with the interior development of the Chinese republic, Bolshevism must be considered briefly. That bolshevistic agitation has been directed toward the East according to carefully laid plans, need no longer be proved. Thus far its success has not been great, and it does not appear that Bolshevism will in the immediate future gain open control in China. But it is an element of unrest against the Christian missions. In the eyes of the Bolshevik, religion is nothing but a prop for the capitalistic bourgeoisie, which it hates with a deadly hate.

5. THE PROBLEM OF INTERNATIONAL RELATIONS.

When the states of Europe and America, in the middle of the nineteenth century and at the point of the sword, opened the gates of China and compelled the Chinese government to sign commercial treaties which protected the interests of the foreigners only, these agreements included legal acknowledgment of freedom for missionary enterprises. Since then the representatives in China of foreign Powers have insisted, now mildly, again sternly, that the officials give protection to native Christians as well as to the missionaries. Fatal attacks upon missioners have been punished with severity. For more than a quarter of a century Chinese nationalists have been fighting, with deep resentment, against the treaties which gave China nothing but disadvantages. At the peace treaty following the world war, Germany and Austria were compelled to surrender their treaty rights, and in its commercial pact of 31 May, 1925, Russia voluntarily relinquished her privileges under the earlier agreements. The other powers were notified by China that the unequal treaties were abrogated, but this action has not been successful.

That you may understand how broad and high is the wall of international legal protection built about the missions in China, allow me to quote from the text of the commercial treaty of 3 October, 1903, between China and the United States of North America. Article 14 is as follows:

> The principles of the Christian religion as professed by the Protestant and Roman Catholic Churches are recognized as teaching men to do good and to do to others as they would have others do to them. Those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested therefor. No restriction shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the laws of China, and shall pay due respect to those in authority, living together in peace and amity; and the fact of being converts shall not protect them from the consequences of any offence they may have committed before or may commit after their admission into the Church, or exempt them from paying legal taxes levied on Chinese subjects generally, except taxes levied and contributions for the support of religious customs and practices contrary to their faith. Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over Chinese subjects; nor shall the native authorities make any distinction between converts and non-converts, but shall administer the laws without partiality, so that both classes can live together in peace.
>
> Missionary societies of the United States shall be permitted to rent and to lease in perpetuity, as property of such societies, buildings or lands in all parts of the Empire for missionary purposes, and, after the title deeds have been found in order and duly stamped by the local authorities, to erect such suitable buildings as may be required for carrying on their good work.

The genetic development of the treaty demands and their significance in international law cannot be considered here. It would lead us too far afield. They concern us at present only as links in the hard chain with which the Western powers have bound the body of China.

Because the mission provisions are parts of the treaties which the Chinese hate so much, the missioners find themselves drawn into the maelstrom of politics. The waves of coldness which the treaties create disturb occasionally to a dangerous degree the atmosphere in which the missionaries and the nationalists meet. The heralds of the Gospel are not always safe from personal violence. Naturally, the missionaries of the nations whose commercial position irritates the Chinese most, suffer the most. In order to escape the odium of the treaties, the Protestant missionaries of the Anglo-Saxon nations adopted a resolution, by a large majority, to promote the abrogation of the compacts. A questionnaire sent by the National Christian Council in China to leading personages among Chinese Protestants in the spring of 1926 in regard to the necessity and expediency of the religious clauses in the treaties, yielded the following results: Of 255 answers, 190 favored and 65 opposed retention of the mission paragraphs. The Catholic missionaries in China seem, in an overwhelming majority, to feel that the total abrogation of the mission clauses would have an unfavorable effect upon the missions. They hold that the time for complete removal of the protectorates has not yet come. The agreement of France and the Holy See of 4 December, 1926, regarding new regulations as to liturgical honors to be paid to those charged with the diplomatic protection of the missions, caused a revival of interest in this matter in China.

I have tried to present the chief problems of missionary work in the Middle Kingdom, not exhaustively by any means, but as succinctly as possible. Not all will view the problems in the same way. The missioner sees them differently from the man of public affairs. But in one thing we are agreed: we must not look on indifferently while the civilization of Eastern Asia is undergoing tremendously deep and far-reaching changes; and we desire that our Western confrères, the bearers of spiritual goods immensely valuable, shall be held in honor and be enabled to pursue their works of peace unhindered. For the Chinese people our sincere wish is that the present chaos shall not mark the end of an ancient culture, but the beginning of a new creation. The way may be long which the new China must tread during the period of re-creation. If only the turbulent elements finally heed the will of the eternally active Spirit! If only at the last the verdict of Eternal Wisdom is: "Behold, all is well!"

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"SUB SIGILLO."

I ACCUSE MYSELF of a tepid indifference to the recent teachings of the Head of the Church. My knowledge of the doctrine of Papal Infallibility is mediocre. I can quote the Petrine text *litteratim*. I can preach lengthily—and there are those who say, with eloquence—on the authority of the Church. Nevertheless, I must accuse myself of a tepid indifference to the recent teachings of the Head of the Church.

I accuse myself of a neo-Buddhist quietude that engulfs me with the soothing thought that the Papal program of Social Action is inopportune. Were the matter presented for individual vote, I would rouse myself sufficiently to vote " non placet ".

I accuse myself of regarding Papal Encyclicals as something to be vaguely referred to, but never read; of commenting on the pounding Ciceronian style of Roman documents as magnificent Latinity, because they are too imposing to invite perusal; of frequently suggesting that the lumbering English translations need to be presented in journalese style; of never having read from beginning to end a Papal Encyclical.

I accuse myself of pompously looking upon any brother priest who evidently reads everything intended for " patriarchs, primates, archbishops, bishops, and other ordinaries in peace and communion with the Apostolic See " as obsessed, queer—with, mayhap, an episcopal ambition.

I accuse myself of having spoken with unshakable certainty from the pathos of my ignorance that those long Roman letters might be apposite for Italians, but for American priests who are so busied with the stir of practical things they are just grandiose verbal gestures. I accuse myself of lightsomely saying that the Pope, bogged in Rome, outside of reality, can hardly know conditions in our country. I have not said—but I have acted my belief—that I am a more able judge of the needs of the Church than the Divinely guided Shepherd of Rome. I have not hesitated to say that the Church should not meddle in economics or business. The law of supply and demand I have glibly quoted as final and inexorable—the last barricade for shallow minds to hide behind.

I accuse myself of a surprise bordering on suspicion when Father John visited me and quoted *Rerum Novarum* and

Quadragesimo Anno at length. I demanded that he show me documentary proof of statements that to me sounded radical. I accuse myself of having trembled before the very word "radical", not realizing its primal meaning and failing to see that to be indefectible the Church must be radical. The marked copies of these two Encyclicals that my clerical visitor sent me caused me pain. I accuse myself of a perverted sense of rectitude that makes me sniff violently at anything that runs obliquely to my arid conception of reasonable virtue and organized dignity. Especially did the marked passages cause my soul to be covered with goose-flesh.

"Every minister of holy religion must throw into the struggle (for social justice) all the energy of his mind and all the strength of his endurance." That was written by Leo XIII over forty-one years ago. To me it was apparent that this was a precept, not a command. I accuse myself of having speculated as to what assent was necessary to this type of Papal pronouncement, and of having wondered whether non-assent would classify one as rash, suspect, or merely offensive to pious company. I cozened myself into an anemic complacency by noting that brother priests and bishops were oblivious of the seriousness of the social struggle and far removed from active participation in it. I accuse myself of tranquilizing my sense of guilty insubordination by a very subtle casuistry expressed thus: "Evidently that does not apply to our country. If it did, the Bishops would take cognizance of it."

I accuse myself of having accepted my spineless viewpoint on the social question from the pagan fret-work of the day. Statements in the latest press—if they indignantly berated all change, or vehemently reiterated the "iron law of wages", or acrimoniously attacked all state direction of business—were my inspired thought-forming processes.

I accuse myself of an ignorance so profound that I did not know that a workman had a right in strict justice to a wage sufficient to support himself and family in reasonable and frugal comfort. When it came to the construction of any parish building, I accepted my task as supervisor and saw that all was cared for in seemly fashion, save the moral question involved. I accuse myself of never giving thought to the wages paid to the laborers on my church property: that was left to the contractors. True: I could—if I had known of my obligation to the workman—have insisted that a minimum wage be specified in the contract. But, I had grandiloquently condemned local civil authorities for specifying a minimum wage on all construction of public buildings. It did not seem good business to pay a stipulated hourly wage when men could be secured for less. I accuse myself of unctuously subscribing to the lethiferous fallacy—parading as argument—that labor should be purchased like brick, steel, concrete as cheaply as possible. I accuse myself of an insensate pride in having builded parish buildings at a lower figure than my clerical neighbor—with never a thought that the money saved, through defrauding the laborer, was blood money.

I accuse myself of enjoying bovine contentedness with things as they are; of chewing the cud of trite platitudes. "The employer should pay as little as possible for labor; the worker should be satisfied with what the employer feels he can pay." I accuse myself of resenting directive words in this matter, even from Rome; of eschewing as a noxious innovation the Sovereign Pontiff's suggestion of a living wage and the more extreme one of modifying the wage contract by a partnership contract. Pius XI says: "In the present state of human society, however, we deem it advisable that the wage contract should, when possible, be modified somewhat by a contract of partnership, as is already being tried in various ways to the no small gain both of wage-earner and employer. In this way wage-earners are made sharers in some sort in the ownership, or the management, or the profits." That statement I have airily consigned to the limbo of impracticable theories.

I accuse myself of considering all workmen's unions as the illegitimate issue of Socialism and bewhiskered, soap-shy bolshevists; of having regarded those of my parishioners who were members of unions as not quite proper Catholics; of having repeated with pious implacability that all unions are un-American, the direct cause of all social disturbance, and deserving of suppression. I accuse myself of looking apprehensively on the sturdy defence of the right of workmen to organize, emanating from the pen of Leo XIII. "It is gratifying to know that there are actually in existence not a few societies of this nature . . . but it were greatly desired that they should multiply and become more effective. We have spoken of them more than once, but it will be well to explain how much they are needed; to show that they exist by their own right and to enter into their organization and their work." I accuse myself of what Pius XI fearlessly calls "criminal injustice" in denying the innate right of workmen to form associations for their self-protection against oppression by the powerful.

I accuse myself of a pietistic shudder when I read of Pius XI assigning to the members of the hierarchy and their clergy as "a chief duty the diligent seeking, the prudent selection, and the able training of lay apostles amongst workingmen and amongst employers." He says this work of instructing the laity in social science, of founding Christian associations, of forming study circles to diffuse the Papal teachings on matters social and economic is "a most priestly and apostolic work." That, to my torpid conscience, seems carrying St. Paul's "all things to all men" a bit too far.

I accuse myself of discriminating against all union labor and refusing to deal with "closed shops"—whereas my duty, as a Catholic and a priest, was to show favor toward them. The hackneyed dictum of a prominent employer—head-lined for his wealth and not for his shriveled Catholicism—was my guide. "Laboring men must be free. The union makes them slaves. It will not allow them to work where they wish, or as long as they wish. The union forbids them to work in an open shop. That's constitutionally wrong. It is the duty of every one-hundred per cent American to oppose such communistic ideas." I did not see that such a policy gives a workman the free choice of working for as little as the employer deigns to pay and starvation.

I accuse myself of a puerile gullibility in accepting the shibboleths of a capitalistically-controlled press. "The State must not interfere with Business." Any attempts at social legislation I have looked at askance. I have cordially agreed with politicians and legislators who suffer from hyperastigmatism caused by excessive squinting toward plutocratic High Places, in asserting that "Business is Business; religion is religion; there is no common meeting-ground for the two." I accuse myself of reassuring my conscience, which was little alarmed, by the thought that it might be uncomfortable for God if He were introduced into the sacrosanct circle of Big Business. Specific legislation favoring unemployment insurance, shorter work days, minimum wage I have denounced with intemperate language—despite its accord with the Papal program of social action.

Again, I have bombastically excoriated any and all proponents of federal aid in these present days of adjustments. I admit graciously that times are bad, but that is no reason to subsidize pauperism. The federal government has a duty of providing for relief—in the abstract; but not one cent, in the concrete. Pius XI has said: " True, if a family finds itself in great difficulty, utterly friendless, and without prospect of help, it is right that extreme necessity be met by public aid; for each family is a part of the commonwealth." I accuse myself of blindly refusing to see that the Pope's principle should be applied now in our country. Instead of furthering the teachings of the Sovereign Pontiff, I content myself with absurdities like the following: " But those who are in need are shiftless; they did not save in good times. They have no one to blame but themselves, if they actually are suffering." When I attend a movie and see the numbers there or hear of the thousands attending the foot-ball games, prize fights, and the like, I never fail to remark: " And then they talk of hard times!"

I accuse myself of having stood four-square behind the opponents of the " Soak the rich " campaign. If a man has had enough American initiative to amass a fortune and to continue to make money year after year, that is no reason for the government—state or federal—to confiscate it in exorbitant surtaxes on incomes and inheritances. That procedure will only embarrass the rich and tend to make them ultra-conservative. I admit that the present Pope has written: " The first duty of the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as to produce of themselves public well-being and private prosperity." Outstanding moral theologians of this country have used this principle to conclude that " those who have must give; that burdens must be borne by those who can carry them; that we must return to the war-time surtaxes on large incomes and inheritances." Also, these leading moralists insist that " we are in a great emergency and must use emergency measures. At least a five-billion-dollar bond issue is imperative. Part of it should be used to feed the starving millions, part of it for public works." Possibly there is something in the suggestion of these theologians, for a large chain of newspapers is making a concerted effort along this same line. Patently it is the task of our daily secular press to mold public opinion and priests should not meddle in such or allow themselves to be quoted in such manner.

I admit that the present Sovereign Pontiff's system of occupational groups disturbs the gentle purr of my social thought processes. It is startling. He would have the interests of each trade or industry administered by representatives of its organized occupational group, functioning under a central board in a national way. The State would not interfere, but with general direction, stimulation, and restriction would protect individual rights and conduce to the common weal. When the Pope approximates the border-line between fancy and reality and says that this doctrine of occupational groups " is a fundamental principle of social philosophy, unshaken and unchangeable, and it retains its full truth to-day," I accuse myself of regarding such as an unwelcome monkey-wrench tossed into our present working industrialism. This statement smacks of benighted medievalism.

I accuse myself of listing that militant group of priests who are devoting of their time and energy to promulgating the Pontifical doctrines on the social question as a small coterie of zealots, white-hot with the fire of the first Pentecost, warped by an unbalanced enthusiasm, which enthusiasm should be cooled down to an arid tepidity. I have pompously said that they might well devote more time to the Gospel of Christ and less to socialistically inclined mummeries. The Apostolic Delegate has referred to *Quadragesimo Anno* as " the pure Gospel of our Saviour, developed for the conditions of modern society by the highest and most experienced authority on earth ". I accuse myself of beguiling myself with the belief that this statement was cast in the molten heat of impassioned oratory and not in the crucible of innocuous relaxation. I have failed to reckon Justice as an important item of Christ's teachings. I have regarded it as a brake to save one from transgressing God's law too grievously; the Pope seems to look upon Justice as a dynamo to drive one closer to God.

I accuse myself of a feeling of smug righteousness in so far as I attended a meeting of the Catholic Conference on Industrial Problems held in our city. True, there were six gatherings of the group, but I did my duty magnanimously by being present at one of these. I accuse myself of sitting throughout wrapped in the winding-sheet of morose taciturnity; of resenting the fact that my pet opinions on the social question were proved to be pagan, sterile inanities.

I accuse myself of basking contentedly in the rays of darkness emanating from the air of ingenuous complacency instead of living in the high-noon light of Truth, promulgated by Christ through His appointed Vice-Regent; of preferring to squat in the dank morass of sterile mundane platitudes, instead of zestfully running in the paths of the Lord, close on the heels of the Shepherd of Rome.

In fine, I accuse myself of a cultivated blindness in failing to see eye to eye with the Pontiffs of the Church. And as the multitude of my failings crowd in on my small soul there comes from the sluggish recesses of my heart the cry, "Lord, that I may see!"

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RATIONALISM OR INTELLECTUALISM?

A Study of the Thomistic Synthesis.

IN a brilliant book devoted to the critical examination of modern "scientific" ideas, and specially of modern Darwinism, Mr. Arnold Lunn speaks of the Middle Ages as being "a veritable orgy of Rationalism".[1] And quite recently, a well-known Anglican preacher, the Rev. Bede Frost, described the thirteenth century as "far more an age of rationalism than an age of faith".[2] The intentions of both these writers were certainly laudable. Their object was to contrast the pretentious sentimentalism of so many modern "thinkers" and "men of science", with the speculative originality, the logical rigor, the grasp of principles which characterized the Catholic masters of the Middle Ages. But to describe medieval philosophy as "rationalism" with the inevitable implication of an opposition to all ideas of the supernatural, is not a happy term, to say the least. What Mr. Lunn and Mr. Frost really wanted to say is that Catholic philosophy is preëminently "intellectualist". And it is in the interests of Catholics to substitute for "rationalism" this more exact and more traditional expression.[3] For intellectualism, unlike rationalism, does not ignore the limitations of reason, but it insists upon a rigorous and unmixed exercise of it within its proper sphere; it uses reason itself to prove its own limitations and thus to prepare the grounds of faith, the "preambula fidei"; again, in the region of faith itself, it makes use of reason to discuss, weigh, arrange and coördinate the content of it in the form of clear, logical, and unornamented propositions, subordinating to this basic teaching all the amplifications of sentiment and the aspirations of emotion. Intellectualism, therefore, is opposed to all systems and doctrines, within the Church and without it, which are based on intuition and innate ideas; it demands that knowledge, be it derived from reason or from faith, should make its primary appeal to the intellect; and that whatever cannot be proved by reason must at least be proved not to be contrary to it.

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[1] *The Flight from Reason* by Arnold Lunn. Eyre and Spottiswoode.

[2] *The Church Times*, 5 Feb., 1932.

It is the purpose of this essay briefly to show, how St. Thomas, utilizing the philosophy of Aristotle, and advancing upon the work of his teacher, Albertus Magnus, broke from the Platonic tradition of the greater part of Patristic doctrine, and set this stamp of intellectualism on Catholic thought; secondly, to analyze some of the salient features of this intellectualism, such as its moderation, its universality; its assimilative force, and its dynamic part in all Catholic action and progress; thirdly, to illustrate the inevitable effect of this intellectualism on the character and holiness of St. Thomas himself.

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[3] The Modernists, however, used the term in a depreciatory tone but recognized well what it stood for. Cf. Denzinger, 2072.

It is admitted by almost all competent historians that the positive doctrinal teaching of the Church as we now know it, was substantially put together before the Patristic age. Even making allowance for the conciliar dogmatic pronouncements of modern times, it is not difficult to maintain this thesis against those Protestants who speak of the "later corruptions of the Romish Church". Nor is this surprising. The early Fathers were close to the source of Christian tradition; they inherited the precious store of doctrine from the Apostolic Fathers themselves. Then too the quick succession of so many different forms of heresy compelled the orthodox defenders to clarify what was obscure, to make explicit what had been implied, to reaffirm what was denied. In fact the germs of most modern heresies were isolated and fought out in the Patristic age. It is therefore not astonishing that Newman should have felt that every blow of St. Augustine against the Donatists of the fourth century fell with equal force against the Anglicans of the nineteenth.

Theological truth was therefore the main preoccupation of the Fathers. Everything else, the world of transitory things, the world of nature and of men, was subordinate to the world of faith, and destined to serve the supreme purpose of illustrating and proving the truths of faith.[4] To a majority of the earlier thinkers, philosophy, or knowledge derived from the world of visible things, was not merely subordinate to theology, but could not even be conceived without it. And the spirit of this philosophy was Platonic. Philosophic truth was drawn out not by means of laborious discursive reasoning upon the material supplied by the senses, but by means of direct and intuitive insight into the meaning of things; their knowledge was not an assortment of observations and judicial inferences, but a collection of immediate apprehensions; not the result of "abstraction" but the result of "illumination".

For to them the world was a world of symbols. Everything on earth, humanity with its loves and hates, plants, flowers, birds, and beasts, stood for spiritual realities whose shadows they were. Apart from the philosophy of Plato, the parables of the Gospel and those other parts of Scripture which demand an allegorical interpretation, notably the Song of Songs, and the Apocalypse, did much to deepen this mentality. Now were sown the seeds of that allegorism which grew into riotous luxuriance in the art, the literature, and even the natural science of the Middle Ages. The best minds of Christendom were impelled to study the mystic significance of numbers and of things; or, to quote the favorite words of Newman, himself so deeply imbued with the Patristic spirit, to pass from shadows and images unto the truth, " ex umbris et imaginibus, in veritatem ".

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[4] For this résumé of the Patristic attitude toward the world and the nature of human intelligence the writer is specially indebted to M. Gilson's *Etudes de Philosophie Médiévale*, Vol. I.

Given this exterior world of symbols, the " medium objectivum ", for the attainment of truth, the soul of man, the " medium subjectivum," was of a nature precisely suited to the interpretation of these symbols. For in the first place, the soul, although recognized as forming, along with the body, a unified composite, had nevertheless a complete form and substance of its own, destined one day to be separated from the body and capable of seeing into the meaning of visible things unhampered by the weight of materiality. Secondly, this soul, ready, as it were, to slip out of the body at the slightest warning, was endowed with innate spiritual ideas, concerning specially God and the Blessed Trinity, " species innata, aliqua impressio summae veritatis in anima," says St. Bonaventure. And again, " cognoscitur autem Deus . . . per influentiam hominis connaturalis potentiae cognoscenti ". This highest knowledge and all that it implied was therefore a real illumination, " a kindly light," that cast a gleam across their darkened path, a free gift of the God of light; " omne enim donum perfectum desursum est, descendens de Patre luminum."

It would not be difficult to give concrete examples of this illuminative system of thought, specially from art, literature, and the natural sciences represented by the medieval bestiaries; but this is not strictly to our purpose. Restricting ourselves to philosophy, we shall give three salient examples in the chronological order: St. Augustine, St. Anselm, and St. Bonaventure. St. Augustine's mind was fascinated by Platonism, which he had studied during his sojourn in Italy, immediately before his conversion. The tenor of his thought may be gauged by the *De Civitate Dei,* perhaps the noblest product of Christian genius, moulded by whatever was best in Platonic idealism; a book surcharged with the spirit of mystic interpretation of passing events; an essentially Christian philosophy of history, seeking to show, in the vicissitudes of an earthly empire, Providence fashioning the "City of God". As for St. Anselm, it is true that he is considered the Father of Scholasticism, specially because of his defence of realism against Rosellinus, but to students of philosophy he is better known by that familiar ontological argument for the existence of God which is typical of this school of thought. The last of these, St. Bonaventure, was a contemporary of St. Thomas, and represented the still widespread sway of the earlier tradition during the first period of Scholasticism. He received the Augustinian tradition through Alexander of Hales, and he is the last great representative of this illuminative method, faithful spokesman of Franciscan conservatism, at the very moment when Albertus Magnus and his disciple Thomas Aquinas were changing the features of Catholic thought.

Now this far-reaching change, this intellectualizing of Christian philosophy, was not the work of St. Thomas alone. Long before him, Scholasticism, which is the fullest expression of Catholic intellectualism, had been slowly developing. St. Albertus Magnus had greatly hastened the movement. And indeed there were many concurrent causes for it. Neo-Platonism, which under its founder Plotinus seemed a good deal in harmony with the Christian spirit, had in the succeeding ages, under Porphyry, Jamblichus, and specially Proclus, shown itself bitterly anti-Christian, and had even misled many Christian minds, from Origen downward. Then too the gradual development of the European mind in a scientific direction helped the discarding of the Platonic idealism. The spirit of accurate inquiry was abroad. Albertus Magnus himself was much given to the making of scientific experiments. But above all, the Dialectics of Aristotle, known long before his other works, had imparted a splendid intellectual and critical training to the rising schoolmen. All this had happened before St. Thomas. But it was reserved for him to add the other parts of Aristotle's philosophy to the Dialectics; to reject the garbled and anti-Christian version of it offered by the Arabs, Avicenna and Averroës; to go to the true Aristotle, and annex the sound parts of his teaching to Christian philosophy; by this powerful aid to reduce to system and unity the Scholastic thought of his days, setting upon it that stamp of intellectualism of which we have spoken; and finally to gain for it the official approbation of the Church and bequeath it to succeeding generations as the most authentic form of Catholic thought.

What then are the main changes of doctrine completed by St. Thomas, and how did he differ from the earlier thinkers? There is first the realistic attitude toward the world of nature as opposed to the earlier preoccupation with its symbolism. In a large sense the material order was certainly subordinate to the supernatural order. But things, in so far as they were material, could be treated as independent realities, capable of being studied for themselves, of giving a knowledge quite distinct from theological truth. In other words, the scientific spirit replaced the mystic spirit in regard to the world of matter; secondly, as regards the spiritual, the intellectual faculty. Instead of a soul which was capable of apprehending directly, independently of the body, the essences of things, aided too in many cases by innate ideas, man has a soul so intimately bound up with the body as to be incapable of learning anything without its help. Instead of two separated forms for body and soul, there was but one, the soul that informed the body. No innate ideas of any kind; absolutely no knowledge of things except through the senses.

From these it inevitably follows that all our knowledge of invisible and intangible things, of metaphysical essences, is to be obtained, not by means of insight or intuition or illumination, but by abstraction, the specific power of the intellect. The faculty of abstraction bridges the gulf between material and immaterial realities. Thus, between the transient and permanent, between man and God, matter is not simply a barrier, it is also a bridge, a means of communication.

It further follows that the knowledge of the existence and attributes of God, which by illumination had seemed so easy to the Fathers, must be obtained only by a laborious *a posteriori* demonstration, while knowledge of the Blessed Trinity cannot at all be arrived at by the mere exercise of reason. And here in fact we come to one of the most striking parts of

St. Thomas's teaching, the clear distinction between the provinces of Philosophy and Theology, between reason and faith. The old problem of proving, on the one hand, every theological doctrine by means of a symbolistic philosophy, and, on the other hand, of preserving intact the merit of faith no longer exists for him. There are some truths which reason cannot prove and which faith imposes on us. All that reason can do is to prove that such truths must exist, that they are not contrary to reason, as when philosophy discourses about the possibility of two complete natures in one person or the existence of accidents without a substance; lastly, that such truths are not isolated or accidental or necessarily indeterminable, but definite, intelligible, consistent, and interdependent among themselves, forming together with the discoveries of pure reason, the one complete rounded harmony of Catholic thought and doctrine.

Thus far we have seen from the historical point of view, and with the attention fixed on certain illustrative points, the growth of Catholic intellectualism, and its mature expression in St. Thomas. And perhaps instead of calling it intellectualism, we might have spoken of Scholasticism pure and simple. But this would be unduly to restrict the note of intellectuality to what after all is a particular method and school of thought. For although Scholasticism by its specific methods and spirit drew out and emphasized the rational basis of Catholicism, and presented it in such a way that it could make its primary appeal to the intellect, Catholicism itself was necessarily reasonable and so eminently intellectual before the rise of Scholasticism and remained what it was during the decay of Scholasticism. Only the apologists of the pre-Scholastic period did not for the most part fully grasp the strictly intellectual standpoint in their explanation and defence of the faith. All Catholic writers, thinkers, controversialists, and even devotional writers, must be, implicitly at least, intellectualists; but they need not be Scholastics in the strict sense of the term. The Book of the Spiritual Exercises of St. Ignatius, for instance, is emphatically a product of Catholic intellectualism, but by no means a product of Scholasticism. That all Catholic writers should, nevertheless, up to a certain point be Scholastic, it follows from this: that the Scholastic method is admirably suited to the statement and explanation of the Catholic appeal to the intellect; and therefore Scholasticism has been received as the most approved and representative form of Catholic philosophy. This necessary distinction between Scholasticism and the far wider spirit of intellectualism which has at all times been the basis of Christian civilization, will be made clear by a brief analysis of its general features, in which we shall not confine ourselves to any particular era or school of thought.

The foremost feature of intellectualism is its true catholicity or universality. The trained Catholic mind has no prejudices, but makes all knowledge its province. It considers time and eternity, the seen and the unseen, the good and the bad. Hence it is able to preserve that sense of proportion in each separate sphere, and avoid that exaggeration of minor elements which is a chief defect of non-Catholic thought. For the precise reason why most modernist ideas have strangely disruptive tendencies is not because they are always essentially unsound, but because they are half-truths eagerly seized, hastily generalized, and strained and stretched out beyond measure; while those aspects of life and experience which would modify their applicability are overlooked. The principles of Evolution, of Utility, of the Liberty of Man, of the Right of the State, etc., supply easy instances.

But this universality of the Catholic scheme of things, this breadth of the Catholic view of the universe, only emphasizes the unity, the cohesion, and the interdependence of the parts. Consistency is the hallmark of Catholic intellectualism. Whatever be the subject treated by the Catholic thinker, we feel that each principle, each statement, is not isolated but weighted with unsuspected possibilities, fraught with far-reaching consequences for every other branch of learning. In the Catholic system you "cannot touch a flower without troubling of a star". Hence this is the secret of those long and bitter struggles in the history of Catholic thought on points which seem trifling to moderns.

A little reflexion will disclose many other features of Catholic intellectualism, admirable in every way: the just balance in it of freedom and restraint, of speculative boldness and dogmatic rigidity. Any exaggeration either way would lead to rationalism on the one hand and fideism on the other. Again, one might speak at length of what has all along been implied, the subordination of the emotional to the rational, of the mystical to the doctrinal element, in Catholic piety. Leaving these aside, however, a few words must be said about the assimilative power of Catholic ideas, their conquering force in the midst of varied civilization, manners, races, castes, and customs of men. This follows from the principle of unity and consistency which has already been spoken of. In the Catholic system there is no room for mere eclecticism, for the mere putting together of apparently good elements wherever they can be found: like the Positivism of Comte, for instance, with its materialistic philosophy and devotional art, Catholicism minus the doctrine as Huxley tersely summed it up, or Theosophy, that unholy mixture of Hinduism and Christianity. These systems breed in themselves the elements of destruction: "omne compositum ex contrariis necesse est corrumpi," has said St. Thomas more than once.

The Catholic conquest by assimilation on the other hand is permanent simply because the Church appeals to the intellect. She deals not with externals and excrescences, but with essentials. She formulates her teaching in ultimate principles and irreducible truths. Externals she takes up and adapts, wherever and however she finds them, provided she is able to inform them by her own unmistakable spirit. But about this essential uniformity she is inexorable. Hence her swift condemnation of movements which at first sight seem innocent enough, and her toleration of other customs, specially in mission countries, apparently contrary to her spirit. She realizes that a given abstract idea may lead to many different concrete manifestations. That is why, when she undertakes the conversion of a pagan people, especially one fairly advanced in civilization, she says not a word about social customs and institutions, ways of life and forms of government, so long as they are not sinful in themselves. Nay, she even tolerates external-practices which were once the property of paganism. She goes on her way merely disseminating Catholic doctrines and ideas through schools, colleges, and journals, knowing that sooner or later they will leaven the lump, and give a new significance to the old practices. These ideas will energize within the minds of men, will provoke and regulate the right emotions, lead finally to right actions. Thus before long they will dominate the lives of these new disciples down to the minutest detail.

To return to St. Thomas. We have noticed and tried to analyze the great principles which he stamped on Catholic thought. And since ideas are the basis of action, we shall be enabled the better to grasp the notion of Catholic intellectualism by watching the effects of it on St. Thomas's own character and action; in other words, on his sanctity. First as regards the special form of asceticism which he practised. If body and soul form a substantial unity, so that the one cannot act without the other, the proper sort of asceticism would consist not in an attempted destruction of the inferior part on the plea that it is unmixedly vile, but in the reasoned subordination of it to the higher. Hence in St. Thomas one is not surprised to note the absence of all bloody and extraordinary penances that might "lead the body to take harm and the spirit to be overwhelmed". We find rather interior penance—the love of silence and obscurity, the avoidance of curiosity and mental dissipation, the submission to the many trying tests of common life. Is it too much to say that after St. Thomas this ideal of asceticism has gained ground more and more?

The quality of the mysticism of St. Thomas was not less significant than that of his asceticism. He was a man of extraordinary prayer, a wonderfully ecstatic soul in fact. But we notice that his very ecstasies proceeded from a deep understanding of some doctrine. Speculation led to prayer; a state of abstraction verging on ecstasy became habitual with him. This was doubtless that intellectual ecstasy of which Alice Meynell has somewhere spoken. In other words, with St. Thomas the mystical state was dependent upon the knowledge and meditation of doctrinal truths. Thus all danger of pantheism, inevitable if dogma is ignored, was obviated. For St. Thomas, the essential condition of prayer was truth with its appeal to the intellect and thereafter the relishing of it by the inner man. That is why his opinion that the essence of the beatific vision consisted in the knowledge and not in the fruition of God, is most characteristic of the man and his thought.

The intellectual principles expounded by St. Thomas are a permanent heritage of Catholic philosophy. St. Thomas is not merely a great Scholastic, but simply the greatest of Christian thinkers. Every attempt to revive, within the Church, in some form or other, the intuitionism of the earlier era—Malbranche's "vision in God", Rosmini's "knowledge of Being"—has ended in failure. The onrush of new ideas, the acquisition of new fields of learning, has not impaired the value of his fundamental thinking. In the midst of the modern intellectual decadence, when sentiment runs riot and even masquerades as philosophy, the Church remains almost the only school of a robust intellectualism. Primarily she is of course the guardian of faith. By her consistent adhesion to the doctrine, and especially to the spirit of St. Thomas, she shows herself the defender of reason as well and the champion of its inalienable rights.

J. D'Souza, S.J.

Amiens, France.

THE CATHOLIC CHURCH AND HITLERISM.

THE strongest obstacle to an unbounded growth of the National Socialist movement has been the determined opposition to it on the part of the Catholic Church, as represented by the German hierarchy. This is a political fact little known in the United States, but one of the greatest importance to party leaders in the German Republic, as well as to students of politics elsewhere.

The German cardinals, archbishops, and bishops in the course of the last two years have unanimously condemned[1] a part of the program of the N.S.D.A.P. (National Socialist

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[1] Cf. (unsigned) *Der Nationalsozialismus und die deutschen Katholiken,* with appendix containing the "Kundgebungen der deutschen Bischöfe gegen den Nationalsozialismus" (quoted henceforth as *Kundgebungen*), published by the *Volksverein für das katholische Deutschland,* München-Gladbach, (apparently) 1931, pp. 50-61. The text of the episcopal pronouncements is here given extensively, but not in full. Complete texts can be found in any larger Catholic German daily paper on such dates as 31 December, 1930; 13 February; 5, 17, 19 and 21 March, 1931. For a more extensive extract from the New Year's message of the Cardinal Archbishop of Breslau, cf. K. Trossmann, M.d.R. (Bavarian People's Party), *Hitler und Rom,* Nurenberg, 1931, pp. 20-24; cf. also *New York Times,* 13 February, 8 and 21 March, 1931.

German Workers' Party) as being in conflict, in essential points of a *moral nature,* with the teachings of the Catholic Church.[2] In consequence, they have at various times publicly and officially warned German Catholics against joining or supporting the Hitler party and have even taken various measures of a church disciplinary nature against recalcitrant members of their faith. Rome has not yet spoken on the subject of the National Socialist party program and its relation to Catholic faith and morals, even though we find that the *Osservatore Romano* has spoken its mind.[3] That a public papal condemnation has not taken place so far is no sign that it may not take place in the future. The Holy See may consider it too early to make an official and *public* pronouncement. Pope Pius IX did not condemn *Liberalism* and *Modernism* until after decades of ardent struggles over them, and Leo XIII issued his warning against the teachings of Socialism thirty-one years after the appearance of Karl Marx's Communist Manifesto.[4] Pius X put on record a formal condemnation of certain books by Charles Mauras and the nationalist *Action Française* (then a fortnightly review) in June 1914, but declined to make it public at the time, though adding " a note to the effect that he reserved to himself the right to decide at what time its promulgation should take place ".[5] The formal and public condemnation by the Holy See of the *Action Française* movement (similar in its nationalistic aspects to the

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[2] On the position of the Catholic Church on political questions cf. Ludwig Baur and Karl Rieder, *Päpstliche Encykliken und ihre Stellung zur Politik,* Freiburg i.B., 1923, and John A. Ryan and Moorhouse F. X. Millar, S.J., *The State and the Church,* New York, 1922.

[3] Cf. quotation below, p. 7.

[4] Trossmann, *op. cit.,* pp. 9-11. For the position of the Church on Socialism cf. John A. Ryan, *The Church and Socialism and other Essays,* Washington, 1919, especially pp. 1-34, and John A. Ryan and Joseph Husslein, S.J., *The Church and Labor.* The latter work contains reprints of the encyclical of Leo XIII *On the Condition of Labor* with its condemnation of Socialism and of a Pastoral Letter of German bishops on Socialism and Communism, issued in January, 1920. Note also the encyclical *Quadragesimo Anno* of Pius XI in which Pope Leo's condemnation of Socialism is repeated, *New York Times,* 24 May, 1931. For an analysis of the two encyclicals cf. Father John A. Ryan in *New York Times,* 26 May, 1931.

[5] Denys Gwynn, *The "Action Française" Condemnation* (a Catholic view), London, 1928; Roger Soltau, *French Political Thought in the Nineteenth Century,* London, 1931, pp. 386-406, and Waldemar Gurian, *Der Nationale Integralimus,* Frankfort-on-Main, 1931.

Hitler movement[6]) was not promulgated until December 1926.[7]

As long as the Pope has not defined the position of the Catholic Church, the various bishops are free to make their own interpretations of the situation and to make pronouncements and issue decrees, if they think it necessary, which are in effect in their respective dioceses. The first step of this nature in regard to National Socialism was taken in the form of a common pastoral letter issued by the bishops of Austria in October 1930 in which they rejected a number of political and religious errors, among them " pagan nationalism ".[8] The *Völkischer Beobachter,* Hitler's main organ, at the time understood correctly that this condemnation applied also to National Socialism in Germany and protested vigorously in its issue of 25 October, 1930.[9] This Austrian pastoral letter was followed a few days later by a pronouncement on Catholicism and National Socialism in Germany proper by the church authorities of the diocese of Mainz (Mayence), in answer to an inquiry of the National Socialist party in Hesse. Because of the precise formulation of its rejection of certain National Socialist tenets as incompatible with Catholic doctrines and principles and because of the drastic disciplinary measures decreed in connexion therewith against Catholic members of the National Socialist party, it has become the best known official statement on the part of diocesan authorities on the question; though it has been followed by many others. Because of its importance, both the National Socialist inquiry and the answer of the diocesan authorities are here given in full:[10]

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[6] The Cardinal Archbishop of Cologne and his four suffragan bishops say in this connexion, in their pastoral letter of 5 March, 1931: " It is most worthy of notice . . . that the highest authority in the Church, our Holy Father Pope Pius XI has condemned the nationalist movement " Action Française ", which is quite clearly related in certain important points to the errors of National Socialist leaders "; *Kundgebungen*, p. 53.

[7] Gwynn, op. cit., pp. 64-69.

[8] According to Trossmann, op. cit., p. 12.

[9] Ibid.

[10] Translation by the present writer. The text of the National Socialist inquiry was first published in the party organ *Der Hessenhammer*, 2 October, 1930, according to Trossmann, op. cit., p. 13. The full reply of the Vicar General is found ibid., pp. 14-18.

National Socialist German Workers' Party
(District of Hesse)

Offenbach, 27 September, 1930

Department: Press relations
To the Diocesan Chancery Office
Mainz

In a report before us it is alleged that the Rev. Father Weber of Kirschhausen said in a sermon preached during a solemn High Mass and which was directed exclusively against us National Socialists, that upon his inquiry at the Bishop's House it was declared to him:

1) Every Catholic is forbidden to be a registered member of the Hitler party.
2) No members of the Hitler party are allowed to attend funerals and other church occasions in corporate groups.
3) As long as a Catholic is a registered member of the Hitler party, he cannot be admitted to the sacraments.

These assertions of the Rev. Father Weber are so very strange that we feel bound to make formal inquiry as to whether the Bishop of Mainz has really made such pronouncement. Because of the urgency of the matter we request an immediate answer!

With German salute!
(signed)
Erich Berger

The Diocesan Chancery Office Mainz, September 30, 1930

Concerning attitude toward the N. S. D. A. P.
In answer to the inquiry of 27 September, 1930.

In answer to the inquiry of the pastor of Kirschhausen as to what position he has to take toward the N. S. D. A. P. we have given him the directions mentioned in your report. We had to give these directions since the program of the N. S. D. A. P. contains articles which cannot be brought into accord with Catholic doctrines and principles. It is especially paragraph 24 of the program which no Catholic can accept without denying his faith in important points:

1) Paragraph 24 of the program[11] says in its first part: "We demand the freedom of all religious creeds in the State as far as they do not jeopardize its existence."

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[11] For the full text of the party program and its official interpretation by the party programmatician cf. Gottfried Feder, M.d.R., *Das Programm der N.S.D.A.P. und seine weltanschaulichen Grundgedanken*, Munich, 1931, 25-40th ed., pp. 25-41. An English translation is found in Mildred Wertheimer, *The Hitler Movement in Germany*, Foreign Policy Reports, 21 January, 1931, pp. 425-26.

We ask:

Which religious creeds endanger the existence of the State? There has been a time when in Germany the Catholic religion was considered dangerous to the State; it was the time of the *Kulturkampf* in which so-called patriotic circles endeavored to suppress the Catholic Church with all possible means. That even acknowledged leaders of the N. S. D. A. P. count the Catholic Church among the creeds dangerous to the State is proven by a word of Gottfried Feder,[12] member of the Reichstag: "People, even though they are of German birth, who consciously turn against the German people, against the State, in a destructive way, who receive their political orders from abroad and obey them (hereby apparently are meant the Catholics) do not share in the German common destiny; they cannot, therefore, exercise civil rights, as little as the Jews, and quite a few we shall have to exclude from the honor of German political rights." (*Das Programm der N. S. D. A. P. und seine weltanschaulichen Grundgedanken*, p. 32.)

2) Paragraph 24 says in its second part: "We demand the freedom of all religious creeds in the State, as far as they do not violate the moral feeling of the Germanic race".

We ask:

What is the moral feeling of the Germanic race? What is the relation of this Germanic moral feeling to Christian morality? The Christian moral code is founded upon love of one's neighbor. The National Socialist writers do not acknowledge this command in the sense taught by Christ; they preach exaltation of the Germanic race and deprecation of all foreign races (cf. Program, paragraphs 4ff). This underestimation, which with many leads to complete hate of foreign races, is un-Christian and un-Catholic. The Christian moral code, furthermore, is general and valid for all times and for all races. It is therefore a great error to demand that the Christian faith be adjusted to the moral feeling of the Germanic race. In matters of religion it is not, by the way, *feeling* but *reason* and *will* which are decisive.

3) Paragraph 24 says in its third part: "The party as such represents the standpoint of positive Christianity without tying itself to a certain creed."

We ask:

What is here to be understood by *positive Christianity*?

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[12] It was Mr. Feder who actually wrote the party program, according to Wertheimer, op. cit., p. 424.

The leaders of the N. S. D. A. P. want a German God, a German Christianity, and a German Church. Gottfried Feder says: "Certainly the German people, too, will some day find a form for its way of confessing God, its life in God as its share of Nordic blood demands; certainly only then will the trinity of blood, faith, and state be perfect" (*op. cit.*, p. 49). This is to demand nothing but a *German National Church*. This is more clearly expressed by Rudolf Jung, co-founder of the N. S. D. A. P. and member of parliament in Prague, who writes in his book ," Der nationale Sozialismus ", as follows: "We describe our aims briefly by the name of People's Church. In this connection we are not thinking in any way of the founding of a new Church, still less of a substitute for Christianity, such as, perhaps, by a renewed belief in Wotan. Great and powerful as it was and much as we are attached to it in remembrance, it outlived itself almost a thousand years ago even in the North, its last place of refuge, and degenerated there into idolatry. . . . When we speak of a German People's Church, we think of an amalgamation of the two churches existing in German lands. It would have to consist in the disassociation from Roman centralization, the international spirit and the Old Testament, these essentially Jewish things; and be the work of German priests who love their people and are imbued with its spirit" (pp. 105ff.).

Through this conception of religion the National Socialists take a position inimical to the Catholic Church. For this reason National Socialist speakers have repeatedly expressed in popular meetings the idea: "Our fight is against Judaism and Rome". Hitler, to be sure, has written in his book, "Mein Kampf", some words of praise about the Christian religion and Catholic institutions, but that does not deceive us about the fact that the cultural policies of National Socialism are opposed to Catholic Christianity.

The above statements answer the questions: Can a Catholic be a registered member of the Hitler party? Can a Catholic rector allow that members of this party attend church funerals and other church occasions in corporate groups? Can a Catholic who professes the principles of this party be admitted to the holy sacraments?

We must answer these questions negatively.

(signed)

DR. MAYER

To the district office of the N. S. D. A. P.
(Department: Press relations)
Offenbach-on-Main, Friedrichsring 30

It is most noteworthy that consequent to this Mainz statement the *Osservatore Romano* declared its own position as follows:[13]

> The symbol of German National Socialism, the swastika, is a pagan symbol which stands in sharpest opposition to Christianity. Paragraph 24 of the National Socialist program is pagan in its presupposition and consequences. It leads, logically, through the destruction of the Christian world order and its substitution through a racial world order to the ancient pagan cult of Wotan. Membership in the National Socialist party is incompatible with the Catholic conscience.

The arguments of the Catholic hierarchy in Germany against National Socialism may be summed up as follows: The National Socialist movement is not only a political party, but also a *Weltanschauung*.[14] It contains in its cultural-political program heresies, as it rejects or misinterprets essential doctrines of the Catholic faith, and because, according to declarations of its leaders, it intends to substitute a new *Weltanschauung* for the Christian faith. Leading representatives of National Socialism put race above religion. They reject the revelations of the Old Testament, even the Mosaic Ten Commandments, because they are "Jewish".[15] They deny the primacy of the Pope on the ground that he is a non-German authority. According to pragraph 24 of the party program the eternally valid Christian moral law is to be tested by the "moral feeling" of the Germanic race. The ideas of the right to revolution, if successful, and of might before right, are opposed to the Christian doctrine of society. From the pronouncements of the party or its leaders[16] it follows: what National Socialism calls Christianity, is not the Christianity of Christ. National Socialist leaders further play with the idea of a German National Church without dogmas. The Church, however, is one; it is "international, universal, and Catholic"[17] (κατά + ὅλος), and not bound by national frontiers. Its teaching is determined by its own authority, under divine guidance, and not by state laws or the "feeling of a race". National Socialism exaggerates nationalism and exalts one race above others. Fanatical nationalism is a source of mutual contempt and hatred among the nations; it destroys the "supernatural tie which is to unite all as children of the same Church, as brethren in Christ, as heirs and standard-bearers of Christian culture".[18] As "guardians of the teachings of the Church in regard to faith and morals, the bishops must warn against National Socialism as long and in so far as it pronounces cultural-political beliefs which are incompatible with Catholic teaching".[19] Catholics "cannot, therefore, be permitted to accept such beliefs as true and to profess them in word and deed".[20]

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[13] Nr. 238, 1930, as cited (in German) by Trossmann, op. cit., pp. 19-20.

[14] *Kundgebungen*, p. 59.

[15] Cf. Alfons Steiger, *Katholizismus und Judentum*, Berlin, 1923.

[16] "To judge the spirit of the party we have to consider not merely short declarations in the party program but also the utterances of leaders in the party. Such utterances which allow us to recognize the meaning of the programmatic tenets show what kind of a spirit is alive in the party and in what direction it is drifting." *Kundgebungen*, p. 60.

Several bishops of Germany have taken various steps to ensure the practical effect of their official denunciation of National Socialism. Catholic priests in Bavaria were "strictly forbidden" by their eight bishops to take any part in the National Socialist movement. They were instructed that it was their duty, indeed, to enlighten the people concerning the fact that National Socialism, originally an anti-Marxian political movement, has more and more come to take almost the position of a *Kulturkampf* against the Church and its bishops. The participation of National Socialists in church services in closed formation, in uniform, and with banners, was forbidden, as it would cause people to believe that the Church had come to terms with National Socialism. Whether a National Socialist can be admitted to the sacraments of Penance and Communion is a question to be examined in each individual case. The confessor has to consider whether the person in question is a mere follower of National Socialism who may be opposed to the religious and cultural-political aims of the movement, or even be entirely ignorant of them and thus subjectively be living in good faith; or whether, as member of parliament, editor, or party official, he works for all the aims of his party, including those which are incompatible with the essentials of Christianity and the teachings of the Catholic Church. In such cases it has to be decided whether, being a National Socialist constitutes a " proximate occasion of sin " which has to be avoided. Whether a follower of National Socialism who dies suddenly without receiving the sacraments can receive ecclesiastical burial is to be determined in each case by such facts as whether he took part in church life, fulfilled his Easter duty and lived in peace with the Church generally.[21] The bishop of Mainz (not in Bavaria) refused Catholic burial to Herr Gemeinder, deceased National Socialist member of the Reichstag. His vicar general, the above mentioned Dr. Mayer, set forth the reasons for the bishop's actions in a declaration in which he said:

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[17] Ibid.

[18] Ibid., p. 50.

[19] Ibid., p. 51.

[20] Ibid., p. 57.

> The German bishops have unanimously condemned National Socialism as heresy, because it contains both in its written and unwritten program tenets which contradict Catholic teaching. No Catholic is therefore permitted to continue to be a registered member of the N. S. D. A. P. Anyone who does not observe this prohibition, who joins the party or even, as a leader, solicits support for it, cannot receive a church burial, unless in some way he demonstrates before his death that he repents his disobedience. These regulations are valid for every Catholic, be he prince or beggar, rich or poor, member of parliament or simple citizen. As there was no reason in the case in question to exercise clemency, it was necessary to proceed in compliance with the severity of the law.[22]

That the diocesan authorities of Mainz had already forbidden Catholics of their diocese to become registered members of the Hitler party, and that violators of this rule were not to be admitted to the sacraments of the Church, have been shown above. Dr. Mayer explained that non-admission to the sacraments was not identical with excommunication, but he also declared at the same time that the ecclesiastical authorities had not changed their opinion of the N.S.D.A.P. in the least.[23] The " emphatic warning " against the National Socialist movement of the Cardinal Archbishop of Cologne and his four suffragan bishops was contained in a common pastoral letter which was to be read from the pulpits during Lenten services when churches were crowded.[24] Since this letter followed similar statements of the Archbishops of Breslau and Munich, all three German cardinals have officially pronounced their opposition to the Hitler movement.[25]

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[21] Ibid., pp. 51-52.

[22] Quoted from *Berliner Tageblatt*, 10 Sept., 1931; cf. also, briefly, Associated Press dispatch in *St. Louis Post-Dispatch*, same date.

[23] Cf. Trossmann, op. cit., pp. 18-19.

Shortly before the Reichstag elections of 31 July, 1932, the Prussian Bishops, assembled in Fulda, made public the following declaration which is most applicable to National Socialism, though it is held in general, fundamental terms:

> FULDA, 12 JULY, 1932.
>
> "The coming Reichstag election is of great importance not only from a political point of view, but also because of the influence of the legislative and executive powers on the furtherance and protection of the religious interests, and the position of the Church in public life. This fact imposes upon all Catholic Christians the patriotic duty to make such use of their right to vote as accords with the responsibility of the faithful citizen and faithful Catholic Christian.
>
> "Vote for members of the Reichstag whose character and tested principles give evidence of their stand for peace and the social welfare of the people; for the protection of the church schools, the Christian religion, and the Catholic Church. Beware of agitators and parties which are not worthy of the confidence of the Catholic people! Get your information from proven Catholic newspapers!
>
> "This is the exhortation of your Bishops, who refuse to let partisan political struggle enter the sanctuary of the Church, but who must not pass by events which are of such great importance to fatherland and Church, without a word of exhortation.
>
> "THE BISHOPS OF THE DIOCESES OF PRUSSIA." [25a]

In February of this year, Father Alban Schachleiter, a former Benedictine abbot who has been known for his strong German nationalistic tendencies since nationalistic Czechs drove him from his monastery in Emmaus-Prague, publicly took the part of the Hitlerites. In an article in the *Völkischer Beobachter,* Hitler's main organ and published in Munich, he defended them against the declarations contained in a recent pastoral letter of the Bishop of Linz. His action, and the consequent reaction of the authorities of the archdiocese of Munich (Cardinal Faulhaber, Archbishop) is of the greatest significance in view of the fact that it took place during the campaign preceding the Reichstag elections of 5 March, 1933, in which Hitler and his government tried to gain complete control of the Reichstag. The Chancery Office of the archdiocese of Munich made the following declaration in this connexion:

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[24] *New York Times,* 8 March, 1931.

[25] Ibid.

[25a] *R-M-V,* 13 July, 1932.

> " The former abbot of Emmaus-Prague, Alban Schachleiter, O.S.B., has published an article in No. 32 of the *Völkischer Beobachter*, of 1 February, 1933, in which he objects to the declarations of the Most Reverend Bishop of Linz against National Socialism, in his pastoral letter of 21 January, 1933.
>
> " Father Alban Schachleiter has thereby put himself in opposition not only to the Bishop of Linz but to the whole German Episcopate, which unanimously has warned against National Socialism, because and as long as it holds and spreads views which are incompatible with Catholic teaching. These pronouncements of the German Bishops are official declarations of the ecclesiastical authority which bind Catholics in conscience. The opposition of Father Schachleiter cannot weaken these declarations in any way. His article is not a solace to faithful Catholics, but a misguidance. It constitutes open disobedience to religious order and gives offense to all Catholics who are attached to the Church. It is contradictory to the pastoral order of 10 February, 1931, and is further written in disregard of canon 1386 of the Code, according to which the consent of the local bishop is to be secured for every publication by a member of the clergy—including those in newspapers and periodicals.
>
> ". . . Abbot Alban Schachleiter . . . will have to account for his recent action before the competent ecclesiastical authorities." [25b]

The strong and determined opposition of the Catholic Church to the *moral* aspects of the National Socialist party program has been accompanied by very definite, political, practical effects. The Center party, which proclaims itself " the political representation of the Catholic element of the German people," [26] and which draws about 98 per cent of its votes from Catholic citizens,[27] has consistently made use in campaign appeals of the " incompatibility " of Catholicism and

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[25b] Cf. *Das Lentrum*, 1933, Nos. 1-2, pp. 42-44.

[26] Cf. W. Hankamer, *Das Zentrum, die politische Vertretung des katholischen Volksteils*, Essen, 1927.

[27] Cf. Johannes Schauff, *Die deutschen Katholiken und die Zentrumspartei*, Cologne, 1928, pp. 129-30; also John B. Mason, " How the Center Party Votes ", *Commonweal*, 8 October, 1930.

National Socialism as attested to by the Catholic hierarchy, and of the dangers threatening the Church in Germany in case the Hitlerites should get into power.[28] These methods have been very effective. At times when other parties crumbled or even entirely disappeared under the onslaught of Hitler's vote-getting power, the Center preserved its strength or even increased it, at times to a considerable extent. In Saxony, the numerical strength of the National Socialists jumped from 37,000 (Diet elections, 1926) to 75,000 (Reichstag elections, 1928), while the vote of the Center in Saxony remained steady at 24,000-25,000 in the same three elections.[29] In the Reichstag elections of 1930 the National Socialists were able to increase their strength from 12 to 107 seats, while the strength of the People's and State Parties decreased from 45 and 25 to 30 and 14, respectively. The Center, on the other hand, and its regional offspring, the Bavarian People's Party, actually increased the number of their seats from 61 and 17 to 68 and 19, respectively.[30] This represents an increase of about twelve per cent.

When we consider the statistics of the elections to the Reichstag and to the Diets of seven Länder, during the one year period from 30 November, 1930, to 8 November, 1931, as to the effect of the Hitler victories upon other parties, we find that the Center was most favorably effected. In the two Länder in which alone it was interested in the elections as a result of the favorable religious composition of the population, viz. in Oldenburg and Hesse, the political development was very similar. In both Länder the Center vote increased to an equal extent. This happened in spite of the most bitter attacks upon it by the radical Right, and though Oldenburg, in Northern Germany, and Hesse, situated in Southern Germany, are essentially different from each other, aside from the religious aspect, in their social, cultural, and economic structure.[31] While in the Diet elections of 1932 the National Socialists increased their strength in Oldenburg, as compared with the Diet elections of 1931, from 98,000 to 132,000, and in Hesse from 291,000 to 328,000, the Center lost only 4,000 votes each of its former 46,000 and 112,000, respectively.[32] It should further be noted that in both Presidential elections held in 1932, 13 March and 10 April, the Catholic regions voted solidly for the Protestant Hindenburg against the former Catholic Hitler, e.g. the Rhineland, Westphalia, Bavaria, Silesia, etc., while Protestant Schleswig-Holstein, Pomerania, East Prussia, Thuringia, etc., favored Hitler.[33]

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[28] Cf., e. g., *Der Nationalsozialismus, der Weg ins Chaos* (unsigned), especially pp. 19 and 24; also *Das Zentrum, Mitteilungsblatt der deutschen Zentrumspartei*, and *Das Junge Zentrum*, all official publications of the Center party, further any Catholic daily paper.

[29] Cf. editorial "Sachenwahlen" in *Sozialistische Monatshefte*, vol. 35, I, 1929, pp. 416-17.

[30] Cf. Mildred Wertheimer, *The Political Outlook in Germany and France*, Foreign Policy Reports, 27 April, 1932, p. 45.

In Austria, in the elections of 24 April, 1932, the National Socialists almost annihilated the Pan-Germans (Grossdeutsche Partei) and the Agrarians (Landbund), and also succeeded in inflicting heavy losses upon the Christian Social Party. This party lost up to 30 per cent of its strength to the National Socialists, and in the Vienna municipal elections was even reduced from 34 to 19 seats, while the Nazis who had none before won 15.[34] It is possible that the loss of the Christian

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[31] Cf. Werner Stephan, "Grenzen des nationalsozialistischen Vormarsches", *Zeitschrift für Politik,* December 1931, pp. 570-78.

[32] *Rhein-Mainische Volkszeitung* (henceforth quoted as *R-M-V*), a Leftist Catholic daily published in Frankfort-on-Main, 31 May and 21 June, 1932.

[33] ". . . Evangelical Northern Germany voted for Hitler, the Catholic, while the Catholic West and South of the Reich became followers of the Protestant Hindenburg", Carl Mierendorf, "Der Hindenburgsieg 1932" (speaking of the first Presidential election in March), *Sozialistische Monatshefte,* April 1932, p. 299. Mierendorf quotes the Rightist *Berliner Börsenzeitung* as saying: "The discipline, especially of the Center voters and the Socialists, has again proven admirable". Marcel Ray writes "Les élections pour la présidence du Reich et la révolution invisible", *L'Europe Nouvelle,* March 19, 1932: "La répartition géographique des votes est tout à fait intéressante. Il en résulte que les socialistes et les catholiques ont voté en bloc pour Hindenburg. Mais comme les régions industrielles de l'Allemagne coïncident pour une grande part avec les régions catholiques, il en résulte aussi que le mouvement hitlérien subit ses plus graves échecs en Rhénanie, en Westphalie, dans le Palatinat bavarois, le pays de Bade, la Bavière et la Franconie, tandis qu'il marque des progrès inquiétants dans la plupart des provinces prussiennes . . ." On April 16 he wrote in the same weekly review: ". . . les résultats du deuxième scrutin accusent plus nettement encore que ceux du premier la coupure entre l'Allemagne catholique et socialiste d'une part, l'Allemagne luthérienne et agrarienne de l'autre. Dans la première de ces deux Allemagnes, qui encircle l'autre—Westphalie, Rhénanie, Palatinat, Etats du Sud y compris la Bavière, Saxe septentrionale et orientale, Silésie—Hitler est impossible. Il triomphe d'ores et déjà dans l'autre Allemagne: Schleswig-Holstein, Poméranie, Brandebourg sauf Berlin, Brunswick, Thuringe, Prusse orientale. Si Berlin et son immense banlieue n'étaient au centre de cette Allemagne hitlérienne, la déchirure serait imminente et l'unité du Reich dangereusement compromise."

[34] *Berliner Tageblatt,* 25 April, 1932; also *Chicago Tribune,* same date.

Social Party was so heavy because its most influential leader, the late Monsignor Ignaz Seipel, had in the past often depended upon the Right and radical Right for support in his bitter fight against the Socialists. This fact had not allowed him to strike equally hard at the Austrian Fascists and near-Fascists.[35] In the state of Prussia as well as in the Reich, on the other hand, the Center has usually coöperated closely with the Socialists in the formation and support of cabinets and of certain types of legislation, in spite of its fierce opposition to certain Socialist tenets. It should also be borne in mind that "the connexion between [Catholic] church and [Center or Christian Social] party—in spite of a more emphasized theoretical separation—is more intimate in Germany than in Austria". The Christian Social party in Austria is "not primarily a Catholic, church-political party, but primarily a representative of bourgeois-agrarian interests".[36]

In the Prussian Diet elections, on the same date as the elections in Austria, the Nazis increased their strength from nine seats to 162. The German National, the People's, and the State Parties suffered crushing defeats, their total strength declining from a total of 133 to 40. The Economic party with its formerly sixteen members disappeared entirely from view. The Socialists dropped from 137 seats to 93.[37] "Even the Catholic Centrists lost four seats," to quote from a dispatch in the *Chicago Tribune*.[38] The decrease in the number of seats won by the Center was due, however, not to a decrease in popular voting strength but to the fact that in this election it took 50,000 votes to elect a deputy instead of only 40,000, as formerly. Compared with the Prussian Diet elections of 1928, the Center actually *increased* the number of its votes by 636,000, viz. from 2,738,000 to 3,374,000,[39] or about twenty per cent. It appears from a study of the election figures that many Catholic workers in Southern and Western Germany as well as in Silesia, who previously voted the Socialist ticket for economic reasons, gave their vote in this election again to the Center in order to defend Prussia against National Socialism. As a Socialist commentator remarked, they allowed their Catholic *Weltanschauung* to be the determining factor in casting their votes.[40] In the elections to the Bavarian Diet, held on the same day, the Bavarian People's Party (the same as the Center in Prussia) greatly increased its popular voting strength as compared with the 1928 Diet elections, viz. from 1,046,000 to 1,272,000.[41] Its gain was 226,000 votes.

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[35] "His bourgeois-bloc policy which was not deterred even from risky cooperation with reactionary and Fascist circles, which he condemned at heart, and which more than once threatened to bring about the dangers of a state crisis, has been a source of grave irritation to many of his friends and admirers", from an editorial on the occasion of his death, *R-M-V*, 4 August, 1932.

[36] Cf. (unsigned) "Die Defensivposition der Kirche und der politische Katholizismus" in the February number of the Catholic monthly *Neuland*, as quoted in part under "Kirche und Partei" in *R-M-V*, 27 February, 1932.

[37] *Berliner Tageblatt*, 25 April, 1932.

[38] 25 April, 1932.

[39] *R-M-V*, 25 April, 1932.

In the other three states the elections to the Diets held on the same date showed the following results [42] as compared with Prussia and Bavaria.

HOW FIVE LÄNDER VOTED FROM 1928 TO 1932.

	Election:	Nat'l Soc.	(seats)	Center	(seats)
Prussia:	Diet 1932	8,008,000	(162)	3,374,000	(67)
	Reichstag 1930	3,968,000	(91)	3,158,000	
	Diet 1928	553,000		2,738,000	(71)
Bavaria:	Diet 1932	1,270,000	(43)	1,272,000	(45)
	Reichstag 1930	678,000		1,175,000	
	Diet 1928	203,000	(9)	1,046,000	(40)
Württemberg:	Diet 1932	328,000	(23)	254,000	(17)
	Reichstag 1930	129,000		281,000	
	Diet 1928	20,000	(1)	220,000	(16)
Hamburg:	Diet 1932	234,000	(51)	10,000	(2)
	Diet 1931	203,000	(43)	10,000	(2)
	Reichstag 1930	115,000		11,000	
	Diet 1928	15,000	(3)	9,000	(2)
Anhalt:	Diet 1932	90,000	(15)	2,600	(1)
	Reichstag 1930	44,000		2,600	
	Diet 1928	4,000	(1)	2,300	(0)

These figures show clearly the immense gains of the National Socialists in these five states, which were made partly among new voters but largely at the expense of other parties. The

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[40] Walther Pahl, "Die deutsche Situation nach den Länderwahlen", *Sozialistische Monatshefte*, May, 1932, p. 406.

[41] *R-M-V*, 25 April, 1932.

[42] Computed from figures given in *R-M-V*, 29 September, 1931, and 25 April, 1932, and *Berliner Tageblatt*, 25 April, 1932. The two Mecklenburgs which also held Diet elections in 1932 are not included in the table, as their Center vote is always negligible. The figures of the elections in Hesse and Oldenburg are given above, p. 14.

Center and Bavarian People's Parties everywhere increased their strength in 1932 over that in 1928, though in Hamburg and Württemberg the Center incurred small losses (two and ten per cent, respectively) in 1932 as compared with 1930.

The figures of the first Reichstag elections of 1932 (July 31) as compared with those of the Reichstag elections of 1930 are as follows:

	Nat'l Soc.	(seats)	Center and Bav. P.P.	(seats)
Reichstag, July 1932...	13,773,000	(230)	4,587,000; 1,203,000	(75; 22)
Reichstag, 1930	6,380,000	(110)	4,127,000; 1,058,000	(69; 19)

Besides the National Socialists and Communists, the Center and Bavarian People's Parties were the only parties which won votes in this election. The latter two increased their combined strength by 590,000 votes at a time when the Socialists lost 620,000 votes, the German Nationals 370,000, the People's Party 1,140,000, the Economic Party 1,200,000, the State Party 950,000, and the German Land Party (Deutsches Landvolk) 1,000,000.[43] Compared with the Diet elections of the spring of 1932 the Center party won even relatively more votes than the National Socialists, as did the Socialists and still more the Communsts.[44] It is most remarkable that in these various elections the Center and the Bavarian People's Party were the only non-Marxian parties which withstood the storm, holding not merely their own but often increasing their serength considerably. Such results are truly an example of party loyalty on the part of the Centrist voters, quite as remarkable as Hitler's ability to make heavy and most destructive inroads into other parties.[45]

Throughout its entire history the Center party has been the most stable party in German politics in the sense that it could always depend upon the steady support of a large group of voters, no matter how the conditions of the time affected other parties.[46] The religious tie which cements the preponderant majority of its followers in a close union has led it through all adversities. In fact, in times of political and cultural *Sturm und Drang*, as during the *Kulturkampf*, the revolution of 1918/19, and at present, the Center has been able to prove more easily than ever to the satisfaction of its Catholic following that its continued existence as a strong party is absolutely necessary to the preservation of their religious rights. In this it receives welcome assistance indirectly from the Church, which at various times in the last two generations has considered it necessary formally to condemn *Liberals* (in the European sense), Socialists, Communists, and now also the National Socialists. These groups it has considered " foes of the Church ", on account of various cutural-political demands which they put forward, and it has consistently warned Catholics against them. These groups are also, as political parties, opponents of the Center. The latter, is therefore, bound to profit, as the former parties are to lose, by such actions on the part of the Catholic Church in defence of " faith and morals ".

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[43] Cf. Jerome G. Kerwin, "The German Reichstag Elections of July 31, 1932", *American Political Science Review*, October, 1932, p. 922.

[44] *R-M-V*, 7 August, 1932.

[45] In the Reichstag elections of 6 October, 1932, the strength of the National Socialists shrank from 13,773,000 votes (Reichstag, July 1930) to 11,705,000, a loss of 2,068,000 votes. In the same election the Center and Bavarian People's Party combined lost 480,000 votes of the 5,790,000 votes won in July 1932, but still had 125,000 more votes than in the Reichstag elections of 1930. In the October 1932 elections the Hitlerites were no longer considered the main opponents of the Center; the government of the ex-Centrist von Papen drew a large part of the attacks formerly aimed at Hitler.

It is impossible to estimate correctly to what in recent times the Center has owed its remarkable preservation and increases in strength. Was it only the grave political mistake of the Nazis in coming into conflict with the moral teachings of the Church, or was it, in addition, the influence of the personality of its leader Dr. Brüning? Judging from the campaign tactics of the Center, as evidenced in its numerous appeals to Catholic voters to rally to the protection of the Church by voting for the Center,[47] the party itself attributes considerable vote-getting value to the pronouncements of the Church on " heresies and misinterpretations of Catholic doctrine " in the program of the National Socialist and other parties.

JOHN B. MASON.

Boulder, Colorado.

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[46] Cf. n. 22.

[47] Cf. n. 23.

Analecta

CONSTITUTIONES APOSTOLICAE.

I.

Indulgentiae et Facultates suspenduntur vertente anno Generalis Maximique Iubilaei a die II mensis Aprilis a. MDCCCCXXXIII ad diem usque II mensis Aprilis a. MDCCCCXXXIV.

PIUS EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Nullo non tempore, per Anni Sancti decursum, christifidelibus cordi fuit, iis etiam qui ab Apostolica Sede longo terrae marisque intervallo disiunguntur, ad Almam hanc Urbem singillatim catervatim convolare, non modo ut Iubilaei Magni beneficiis fruerentur, sed etiam ut principem catholici nominis auctoritatem praesentes observarent atque venerarentur. Quod quidem, quamvis in angustias redactae, nostra hac aetate, rei oeconomicae condiciones ab itineribus suscipiendis homines prohibere videantur, tamen per proximam etiam piacularem celebrationem effectum iri confidimus, non sine maxima animorum utilitate.

Si enim quotquot hac de causa huc convenerint, non communi viatorum more, sed fide duce ac pietate comite, Apostolorum Principis sepulcrum inviserint, si martyrum hypogea, si tot avitae religionis monumenta adierint, procul dubio fieri non potest quin ii, Romam veluti patriam alteram cuiusque suam ingressi, ex eadem ita bene animati conformatique egrediantur, ut magis magisque romano spiritu ferveant, atque catholicam fidem comfirmatam habeant christianamque caritatem adauctam.

Ut igitur omnibus vel luculentius pateat Almam hanc Urbem, ob Iesu Christi Vicarii sedem, integrum esse inviolatumque spiritualium munerum veluti fontem ac caput a Deo constitutum, utque quam plurimi peregre ad eam, copiosa pietatis expiationisque adiumenta impetraturi, confluant, quod decessor Noster Sixtus IV, anno MCCCCLXXIII, decrevit—promulgata scilicet Iubilaei indulgentia, iam ceteras omnes paenarum relaxationes, aut concessas aut concedendas, itemque facultates cuivis factas, extra Urbem, Apostolicae Sedis nomine atque auctoritate dispensandi absolvendique in utroque foro, conquiescere per annum piacularem atque suspendi—id ipsum Nos per has Litteras statuere censemus, prudenti tamen temperatione modoque adhibito, quemadmodum infra enucleaturi sumus.

Itaque, auctoritate Nostra apostolica, usitatas indulgentias, ut decessores Nostri simili in causa decreverunt, sic Nosmet per totum Anni Sancti decursum ubique—in Ecclesia etiam Orientali—intermitti suspendique decernimus; itemque facultates Nostro nomine extra Urbem exercendas intermittimus atque suspendimus, iis tamen in utraque re exceptis, quas mox enumeraturi sumus.

Etenim ex indulgentiis, quae pro vivis concessae sunt, has, quae sequuntur, integras atque immutatas permanere volumus:

I. Indulgentias *in articulo mortis* lucrandas.

II. Eam, qua frui omnibus licet, quotquot, ad sacri aeris pulsum, precationem "Angelus Domini", vel, pro temporis ratione "Regina caeli", vel, si neutrum fieri potest, quinquies *Salutationem Angelicam* "Ave Maria" recitaverint.

III. Indulgentias iis tributas qui pie templa inviserint, ubi Sacramentum augustum *quadraginta horarum* spatio adorandum proponitur.

IV. Indulgentias, quas eos lucrari decretum est, qui Sacramentum augustum, cum ad aegrotos defertur, comitentur, aut facem vel cereum per alios ferendum ea occasione mittant.

V. Indulgentiam, toties quoties lucrandam, iis concessam, qui sacellum Portiunculae in templo S. Mariae Angelorum, prope Assisium, pietatis causa, adierint.

VI. Indulgentias in sacris Palaestinae locis iam vigentes, in eorum quidem favorem qui per iubilarem annum eadem sacra loca pie inviserint.

Idque eo consilio libenter concedimus, ut christifideles, per saecularem hanc celebrationem, uberius spiritualibus fructibus iis in locis fruantur, quae veluti theatrum fuere divinae Redemptionis.

VII. Indulgentiam plenariam a Nobis recens concessam, quam semel dumtaxat is lucrari potest, qui, quo die maluerit, Lapurdensem specum pie inviserit, a die scilicet XI mensis Februarii a. MDCCCCXXXIII ad integrum diem XI mensis Februarii a. MDCCCCXXXIV; quandoquidem per hoc temporis intervallum Immaculatae Virginis manifestationis eventum celebratur, ante annos LXXV inibi prodigialiter actum.—Cum enim hoc anno undevicesimum exeat saeculum ab humani generis Redemptione, id etiam valde opportunum est, ut christifideles Deiparam Virginem, omnium hominum Matrem a moriente Iesu Christo constitutam, recolant atque experiantur.

VIII. Indulgentias, quas S. R. E. Cardinales, Apostolicae Sedis Nuntii, itemque Archiepiscopi, Episcopi, Abbates vel Praelati nullius, Vicarii et Praefecti Apostolici in usu Pontificalium aut impertienda benedictione aliave forma usitata largiri solent.

Ceteras omnes indulgentias plenarias et partiales, aut ab Apostolica Sede directe concessas, aut ab aliis quoquo pacto concessas concedendasque ex facultate iure ipso vel peculiari indulto sibi facta, decernimus, per totum Annum Sanctum, nusquam terrarum vivis prodesse, sed tantummodo vita functis. Praesentium interea auctoritate Litterarum praecipimus ac mandamus, ut, praeter indulgentias Iubilaei easque, quas superius singillatim excepimus, nullae praeterea aliae uspiam, sub paena excommunicationis ipso facto incurrendae aliisque paenis arbitrio Ordinariorum infligendis, quomodocumque publicentur.

Ad illud idem propositum, ad quod indulgentiarum intermissio spectat, facultates et indulta absolvendi etiam a casibus

Nobis et Apostolicae Sedi reservatis, relaxandi censuras, dispensandi a votis eademque commutandi, dispensandi praeterea ab irregularitatibus et impedimentis, cuilibet quoquo modo concessa, extra Urbem eiusque suburbium, per Iubilaei Maximi decursum, suspendimus nullique suffragari volumus.

Haec tamen per exceptionem decernimus:

I. Iisdem de causis, quae Nobis suaserunt ut nonnullas indulgentias integras permanere statueremus (cfr. supra nn. VI, VII), decernimus immutatas pariter vigere facultates, Palaestinae Lapurdique confessariis recens concessas; Palaestinae dicimus confessariis ab Apostolico Delegato vel per se vel per Ordinarios deputatis, itemque Lapurdensibus confessariis ab Ordinario Tarbien. et Lapurden. deputatis.

Idque in eorum favorem concedimus, qui sacra Palaestinae loca vel Massabiellensem specum pie inviserint; ita tamen, ut quisquis, Anno Sancto vertente, sive Romae, sive in Palaestina, sive denique Lapurdi censurarum absolutionem obtinuerit, non possit iterum eodem beneficio frui, nisi ad tramitem iuris.

II. Ratae sint facultates omnes per Codicem iuris canonici quovis modo concessae.

III. Ratae item firmaeque sunto facultates pro foro externo ab Apostolica Sede tum Nuntiis, Internuntiis et Delegatis Apostolicis factae, tum Ordinariis locorum, Antistitibus religiosorum Ordinum atque Superioribus Religiosarum Congregationum maioribus quoquo modo in subditos suos tributae.

IV. Quas denique facultates S. Paenitentiaria Nostra impertire solet Ordinariis aut confessariis pro foro interno, easdem ne extra Urbem quidem suspendimus, sed ita ut erga eos dumtaxat paenitentes exerceantur, qui, quo tempore confessionem peragunt, iudicio Ordinarii aut confessarii nequeant sine gravi incommodo Urbem adire.

Quaecumque autem his Litteris decreta continentur, ea omnia stabilia, rata, valida esse volumus et iubemus, contrariis non obstantibus quibuslibet.

Earum vero exemplis aut excerptis, etiam impressis, notarii publici cuiusvis manu subscriptis ac sigillo alicuius in ecclesiastica dignitate constituti munitis, eandem volumus haberi fidem, quae haberetur praesentibus si essent exhibitae vel ostensae.

Nulli igitur liceat hanc paginam Nostrae suspensionis, declarationis, voluntatis infringere vel ei, ausu temerario, contra ire; si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Apostolorum Petri et Pauli se noverit incursurum.

Datum Romae apud Sanctum Petrum, die tricesima mensis Ianuarii, anno Domini millesimo nongentesimo tricesimo tertio, Pontificatus Nostri undecimo.

Fr. Andreas Card. Frühwirth,
Cancellarius S. R. E.
Laurentius Card. Lauri,
Paenitentiarius Maior.
Alfonsus Carinci,
Protonotarius Apostolicus.
Dominicus Spolverini,
Loco * Plumbi *Protonotarius Apostolicus.*

II.

INDULGENTIAE ANNI SANCTI MDCCCCXXXIII–MDCCCCXXXIV CONCEDUNTUR MONIALIBUS ALIISQUE STABILI IMPEDIMENTO DETENTIS CUM OPPORTUNIS FACULTATIBUS CIRCA ABSOLUTIONES ET VOTORUM COMMUTATIONES.

PIUS EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Qui umbratilem vitam, divino servitio mancipati, in claustralibus saeptis traducunt, qui corporis infirmitate laborant, quique in hostili potestate aut in publica custodia detinentur, eos novimus, aliosque non paucos, ex sua ipsorum condicione prohiberi, quominus, per proximi Anni Sancti decursum, Romanam peregrinationem suscipiant.

Pro Nostra autem in omnium ordinum homines paterna voluntate cupimus ut hi etiam reserandis saeculari hac faustitate Ecclesiae thesauris frui queant, atque adeo Iubilaei veniam lucrari. Quod quidem eo vel magis optamus, quod futurum confidimus ut tot preces totque piacula, undique gentium, ab iis praesertim qui aut innocentem vitam aut angoribus expiatam degunt, laudabili quadam contentione ad Deum admota, uberiora humano generi impetrent caelestia munera, felicioraque tempora concilient.

Huius vero concessionis Nostrae hi dumtaxat, qui sequuntur, participes sunto:

I. In primis Moniales omnes, quae in coenobiis degunt sub claustri perpetui disciplina; item quae in iisdem monasteriis aut probandae et postulantes sunt aut tirocinium exercent aut educationis aliave legitima de causa, etsi per maiorem tantummodo anni partem, commorantur. Neque excipi volumus mulieres earum contubernales, quae, famulatus vel stipis colligendae gratia, saepta religiosa egrediuntur.

II. Omnes religiosae Sorores, scilicet votorum simplicium, quae ad Congregationem pertineant iuris sive pontificii sive dioecesani, quamquam severiore claustri lege non adstringuntur, una cum suis novitiis, probandis, atque educandis puellis—semi-convictricibus quoque, ut aiunt, non tamen externis,—aliisque communi cum ipsis mensa utentibus, domicilio vel quasi domicilio.

III. Pariter Oblatae, seu piae feminae, vitae societate coniunctae, etiamsi vota non emittant, quarum tamen Instituta ab ecclesiastica auctoritate vel ratione stabili vel ad experimentum probata sint, una cum suis novitiis, probandis, quellis educandis aliisque communi cum ipsis contubernio utentibus, ut de Congregationibus religiosis n. II diximus.

IV. Omnes feminae ad quemvis Tertium Ordinem Regularem pertinentes, quae sub uno eodemque tecto, cum approbatione ecclesiastica, communiter vivunt, itemque, ut supra, omnes earum contubernales.

V. Puellae et mulieres in gynaeceis seu Conservatoriis degentes, quamvis non sint Monialibus, Sororibus religiosis, Oblatis Tertiariisve concreditae.

VI. Anachoretae et Eremitae, non ii quidem, qui nullis adstricti clausurae legibus vel communiter vel solitarii sub Ordinariorum regimine certisque legibus obtemperantes vivunt; sed ii, qui in continua—licet non omnino perpetua—clausura et solitudine deditam contemplationi vitam agunt et monasticum aut regularem Ordinem profitentur, ut Cistercienses Reformati B. M. V. de Trappa, Eremitae Camaldulenses et Carthusiani.

VII. Christifideles utriusque sexus, qui captivi in hostium potestate versantur, aut in carcere custodiuntur, aut exsilii paenas deportationisve luunt, aut apud paenales domos ad opus damnati reperiuntur, aut denique in correctionis domibus versantur; itemque ecclesiastici vel religiosi viri, qui in coenobiis aliisve domibus, emendationis gratia, detinentur.

VIII. Christifideles utriusque sexus, qui morbo vel imbecilla valetudine prohibentur, quominus, intra Iubilaei annum, aut Urbem adeant aut in Urbe praescriptas Patriarchalium Basilicarum visitationes instituant; qui in nosocomiis, conducti vel sponte ipsi sua, aegrotantibus, continuatâ operâ, adsunt; qui corrigendorum emendationi ac regimini praeponuntur; itemque operarii, qui, cotidiano sibi victum labore comparantes, nequeunt se ab eo per tot horas abstinere; senes denique, qui septuagesimum aetatis suae annum excesserint.

Hos omnes et singulos monemus hortamurque ut admissa cuiusque sua dolenti animo perscrutantes, eadem per Paenitentiae Sacramentum eluant ac renovato spiritu ad perfectioris vitae institutum citatiore gradu contendant; mox Angelorum Pane ea, qua decet, pietate reficiantur, indeque vires sumant ad proposita sancte suscepta religiosissime exsequenda; denique ad mentem Nostram—hoc est pro Ecclesiae Catholicae incremento, pro extirpandis erroribus, pro Principum concordia totiusque humanae consortionis tranquillitate et pace—orare ne praetermittant.

Visitationi autem quatuor Urbis Basilicarum alia religionis, pietatis caritatisque opera iidem sufficiant, quae Ordinarius per se ipse vel per prudentes confessarios, pro condicione et valetudine singulorum ac pro loci temporisque rationibus, iniunxerit.

Itaque omnipotentis Dei misericordia et beatorum Apostolorum Petri et Pauli auctoritate confisi, iis omnibus et singulis, quos supra memoravimus, vere paenitentibus et intra Annum Sanctum rite confessis ac sacra synaxi refectis, Deumque, ut supra diximus, ad mentem Nostram orantibus, omnia denique implentibus alia iniungenda opera in locum visitationum, ac, vel inchoatis tantum iisdem operibus si morbus periculosus oppresserit, plenissimam totius paenae, quam pro peccatis luere debent, indulgentiam, rite tamen obtenta per Paenitentiae Sacramentum remissione ac venia, haud secus ac si praescripta communiter ceteris omnibus explevissent, de Apostolicae liberalitatis amplitudine largimur atque concedimus; quam quidem indulgentiam toties intra Anni Sancti decursum lucrari possunt, quoties iniuncta opera iteraverint.

Porro liceat unicuique eorum, quos supra memoravimus, sibi confessarium eligere a suo Ordinario ad praescripta Codicis approbatum, cui, vi praesentis Constitutionis, pro confessione dumtaxat ad lucrandum Iubilaeum instituta, concedimus, ut, sine detrimento earum facultatum, quas forte alio titulo exercere possit, personas supra dictas in foro sacramentali tantum absolvere queat a quibusvis censuris et peccatis etiam speciali modo a iure Apostolicae Sedi reservatis, aut Ordinario reservatis, excepto casu haeresis formalis et externae, impositis salutari paenitentia aliisque secundum canonicas sanctiones rectaeque disciplinae regulas iniungendis. Praeterea confessario, quem monialis sibi elegerit, potestatem facimus dispensandi a votis privatis quibuslibet, quae ea ipsa post professionem sollemnem nuncupaverit quaeque regulari observantiae minime adversentur. Confessarios autem supra memoratos volumus quoque commutare posse omnia vota privata, etiam iurata, quibus Sorores in Congregatione votorum simplicium, Oblatae, Tertiariae regulares, puellae et mulieres communibus domibus vitam agentes, sese obstrinxerint, iis votis exceptis quae Apostolicae Sedi reservata sint, et iis, quorum aut dispensatio vergeret in detrimentum tertii aut commutatio minus arceret a peccato quam ipsum votum.

Hortamur autem venerabiles fratres Episcopos aliosque locorum Ordinarios, ut, ad apostolicae Nostrae benignitatis exemplum, eligendis ad praesentium effectum confessariis impertiri ne recusent facultatem absolvendi a casibus qui ab ipsis Ordinariis reservati sint.

Harum interea decreta et iussa Litterarum rata, valida, firma in omnes partes esse et fore decernimus, contrariis non obstantibus quibuslibet. Volumus denique ut harum Litterarum exemplis vel excerptis, etiam impressis, manu alicuius notarii publici subscriptis et sigillo viri in ecclesiastica dignitate constituti munitis, eadem prorsus adiungatur fides, quae ipsis praesentibus adhiberetur, si forent exhibitae vel ostensae.

Nulli igitur hominum liceat paginam hanc Nostrae declarationis, concessionis, derogationis et voluntatis infringere vel ei ausu temerario contra ire; si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Apostolorum Petri et Pauli se noverit incursurum.

Datum Romae apud Sanctum Petrum, die tricesima mensis Ianuarii, anno Domini millesimo nongentesimo tricesimo tertio, Pontificatus Nostri undecimo.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

SOME NOTES ON THIS YEAR'S JUBILEE INDULGENCE.

In our March issue the Pope's announcement of the Extraordinary Jubilee in honor of the Nineteenth Centenary of the Death of our Saviour was printed.[1] In the present issue two apostolic constitutions, all dated 30 January, 1933, and dealing with the Jubilee, are given in full.[2] The first of these, beginning with the words *Nullo non tempore,* suspends certain indulgences and faculties.

SUSPENSION OF INDULGENCES. During the Holy Year from 2 April, 1933, until 2 April, 1934, no indulgences except the few to be enumerated immediately, cannot be gained *pro vivis,* i.e., the faithful cannot gain them for themselves.

Only the following can be gained by the faithful for themselves:—

1. The indulgences to be gained at the moment of death.
2. Those for reciting the *Angelus* or according to the season the *Regina coeli,* or, if neither can be said, five *Aves* at the ringing of the Angelus bell.
3. The indulgences granted those visiting the Blessed Sacrament during the Forty Hours' Adoration.
4. The indulgences granted those who accompany the Blessed Sacrament, when it is borne to the sick, or who send a torch or candle to be carried by others on such occasions.
5. The indulgences which may be gained *toties quoties* by those who visit the Portiuncula chapel at Assisi.

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[1] ECCLESIASTICAL REVIEW, LXXXVIII (1933), 302-306. *Acta Apostolicae Sedis,* XXV (1933), 5-10.

[2] Pp. 402-409; cf. *Acta Apostolicae Sedis,* XXV (1933), 10-22.

This must not be confused with the Portiuncula indulgence to be gained in any Franciscan church on the second of August; this latter cannot be gained by the faithful *for themselves* this year, but only for the Poor Souls. See below.

The indulgence referred to above is that granted by Pope Benedict XV, 16 April, 1921—*Acta Ap. Sedis,* XIII (1921), 298-302, for the original Portiuncula chapel now within the Basilica of Our Lady of the Angels.

6. The indulgences granted for visiting the Holy Places in Palestine.
7. The recently granted plenary indulgence to be gained but once from 11 February, 1933, until 11 February, 1934, by visiting the grotto of Lourdes.
8. The indulgences which cardinals, apostolic nuncios, archbishops, bishops, abbots or prelates *nullius,* vicars and prefects apostolic are wont to grant when using pontificals or imparting their blessing or in any other manner.

Only the above indulgences can be gained by the faithful *for themselves* during this Jubilee Year. But all the plenary and partial indulgences can be gained during this Jubilee Year, but only for the Poor Souls.

SUSPENSION OF FACULTIES. Except those mentioned below, all faculties and indults to absolve from cases reserved to the Pope and to the Holy See, to relax censures, to dispense from vows or to commute them, to dispense from irregularities —*all such faculties or indults* granted to anyone or in any manner are for the course of the Jubilee suspended outside of Rome and its suburbs.

From this suspension the following faculties are excepted and, therefore, remain in force.

I. The faculties granted to confessors in Palestine by the Apostolic Delegate himself or through the Ordinaries. Likewise the faculties granted to confessors at Lourdes by the Ordinary of Tarbes and Lourdes are not suspended.

II. All faculties *granted* in any manner whatsoever by the Code of Canon Law remain in force.

III. Faculties by the Holy See to Nuncios, Internuncios or Apostolic Delegates as also to local Ordinaries, Moderators of Religious Orders and Superiors of Religious Congregations, remain in force.

IV. Faculties granted by the Sacred Penitentiary to Ordinaries or confessors for the internal forum are not suspended, but may be exercised outside of Rome only in favor of those who in the judgment of the Ordinary or confessor cannot without great inconvenience go to Rome.

The second document (printed on pp. 406-409) exempts certain persons from the obligation of going to Rome for the Jubilee and grants them the indulgence to be gained anywhere in the world. These are:

I–IV. All nuns living in strict cloister, all sisters with only simple vows belonging to a religious congregation even if only a diocesan institute, all sisters (or howsoever they may be called) living in community without vows, all sisters belonging to any Third Order Regular — together with their novices, postulants, boarding pupils even if the latter remain in the convent only for the greater part of the year (but not the day scholars), and all others who reside in the convent ("aliisque communi cum ipsis mensa utentibus, domicilio vel quasi domicilio").

V. All girls or women living in "homes", even though these are not in charge of nuns or sisters.

VI. Those anchorites and hermites, such as the Trappists, Camaldulese and Carthusians, who lead a contemplative life in somewhat continuous though not absolutely perpetual cloister.

VII. All those of the faithful who are held in captivity by enemies, who are imprisoned, who are exiled or deported, those who, in virtue of a sentence to labor, are committed to penal institutions or reside in reformatories, as also all ecclesiastics or male religious who are confined in convents or other houses for the purpose of correction.

VIII. All the faithful who are prevented by sickness or poor health from going to Rome or making the prescribed visits to the patriarchal basilicas in Rome; who continuously serve the sick in hospitals whether by reason of hire or of their own free will; who are intrusted with the correction and overseeing of those being reformed; as also those workingmen who by their daily labor earn their livelihood and cannot leave it for the necessary time; finally all those who have completed their seventieth year.

In order to gain the Jubilee Indulgence these must fulfil the following conditions. They must go to confession and renew their fervor in striving after Christian perfection; receive Holy Communion and pray for the intention of the Pope. Moreover, in place of the visits to the four basilicas in Rome they must perform those works of piety and devotion which the Ordinary personally or through a prudent confessor determines according to the condition and health of the individuals and the circumstances of time and place.

They can gain the plenary indulgence of the Jubilee as often as they fulfil the above-mentioned conditions. Moreover their confessor is empowered to absolve them from all sins and censures reserved by law either to the Holy See, even in a special manner, or to the Ordinary except for the case of formal and external heresy; as also to dispense the vows of women religious and of those women living in community, except vows reserved to the Holy See or dispensation from which would injure the rights of third persons or their commutation would preserve them from sin in a lesser degree than would the vow itself.

Since there are so many in every diocese who can gain the Jubilee Indulgence without going to Rome, it will be necessary that our Bishops lay down the rules for the special works of piety or charity that they must perform in lieu of the visits to the four Roman Basilicas. So, too, confessors, especially in sisters' convents, will have to inform themselves of the special faculties to absolve and dispense which they enjoy in favor of these privileged persons who make their confession as a condition for gaining the Jubilee Indulgence.

MISSIONS TO CHILDREN.

To the Editor, THE ECCLESIASTICAL REVIEW.

It was during the afternoon recess of a Children's Mission given at one of the large churches in Milwaukee. The missioner was standing on the walk at the side of the church, surrounded by a lively crowd of youngsters, each one impatiently awaiting an opportunity to "get a word in edgewise." The self-elected spokesman of the group was in the midst of a too long narration of a serial he had witnessed shortly before in the movies, when a flaxen-haired little miss suddenly broke through with this:

"Father, I'm going to be a Sister when I grow up."

"I'm goin' to be a priest, Father," was the fast come-back of the interrupted story teller, "and I'm goin' to be a missionary, too. I think I could preach good."

"Yes, you'd be a heck of a missionary," the little "sister" hastened to inform him and all of us; "if you ever started preachin' you never would stop."

The roar that followed closed that argument, but the young enthusiast was not to be stopped so easily. He tried another formation.

"Say, Father, where is the next mission goin' to be?"

"I don't know. Why do you ask?"

"I'm goin'. Last summer I went to three."

"Well, I don't know just now. But if you look in the papers you will find a notice of where the missions will be and when."

"What papers do you advertise in, Father?"

That was one on the missionary, but just a little deep for most of the children to appreciate.

"We don't advertise, exactly. You see the Catholic papers, like *The Herald,* and *The Citizen* here in Milwaukee, tell you each week where the missions will be. I wonder how many of you have these papers in your homes. Tell your folks today that they should have at least one Catholic paper coming to your house and read that as well as the daily paper."

The above and scores of similar conversations were brought to mind by the excellent article written by Father John A. Barrett, C.SS.R., on the subject of Children's Missions, appear-ing in your January number. All of us, I am sure, are grateful to Father Barrett for reviving interest in this important apostolate. The undersigned had the very great good fortune, in the spring of 1925, of being among a number of newly-ordained priests who were taken aside by Father C. A. Shyne, S.J., and given a conference on his work. In that conference, he told us of his experiences in this field some twenty years previous, and not only inspired us in a most unusual manner for this work, but gave us a definite outline, a daily order, and many practical stories and examples to use in giving the missions. During that summer ten of the young priests devoted most of their time to giving Children's Missions, with Father Shyne as our Superior. (A year or two later the work was put under the supervision of The Catholic Instruction League.) We worked in bands of two or three, depending on the size of the parish. Since 1925 the missions have been continued in some places, but I believe within the last two years, whether due to scarcity of missionaries, or other reasons, the number of these missions has materially decreased.

Father Barrett mentions Children's Missions principally as an aid to getting adults to missions for adults. It is true, as Father Barrett says, that there are no better advertisers of these affairs than the children. However, there are so many serious obstacles to the operation of a Children's Mission before and after school hours, that many pastors and missionaries might hesitate long before trying one. I am speaking now of a system for these missions that could be applied to parishes in general, large city parishes, small country parishes, and middle-sized parishes whether in city or country. In the first place, there is the difficulty of getting the children to the exercises at all times of the year, or getting them at the particular time needed, i.e. just before the mission for the grown-ups. While the school authorities might lend all reasonable coöperation, other serious difficulties present themselves. The morning talk would necessarily be about eight o'clock, and where children are brought to school by bus or some friend driving an auto, and are accustomed to coming later, I think there would be too many late or absent from this first, important exercise. Secondly, my experience has been that religious exercises for children immediately or shortly after their release from a day at school generally meet with indifferent success. Most children greet the end of the last hour with something of the feeling of a prisoner released. (What professor has not felt more or less that way himself at the last bell?) With all the good will in the world, then, and in spite of any force or persuasion that might be applied, children mentally and perhaps physically tired, do not, generally speaking, respond to religious exhortation in the way we would desire for the end proposed in these missions. Then, too, in the cities especially, we find that an appreciable number of boys have paper routes, or other "jobs" which they cannot very well disregard for a week, nor can they have another substitute for them. I do not wish to infer from all this that Father Barrett's plan will not work in some places, nor that it has not worked. And where it has been found to produce worth-while results, it should be used.

In the mind of the undersigned, the ideal program for Children's Missions, whether these are used as advertisers of adult missions or not, is to have the children there for three solid successive days, preferably Thursday, Friday and Saturday, ending the mission Sunday morning. Experience has shown that the results of such missions justify that they be given irrespective of any connexion with a mission to follow. During the past ten years I have been actively engaged in the religious instruction of children (along with other lines of work) and at present I teach or visit parish catechetical classes thrice weekly. During these years I have had the privilege of giving about twenty Children's Missions, and have found no work more interesting, none that brought better spiritual results for the time and energy expended. This work has been the particular "hobby" of Father Cornelius A. Shyne, S.J., now at St. Louis University High School, St. Louis, to whom I referred above. Our plan is to have the children for three solid successive days, 8:30 A. M. to 3:30 P. M., and to give them the Spiritual Exercises of St. Ignatius in the form of catechetical talks. The missioner asks a question now and then, and either has one of the children answer it, or, after a pause, may answer it himself. Below is an outline of the talks, as well as a program for each day. It was the unanimous experience of the men giving the missions that where they adhered to this program and sequence of subjects, the missions were successful, and where they changed it substantially, the mission was weakened or practically a failure.

The reasons for the success of the plan are not far to seek. With the children there for the whole day from 8:30 A. M. till 3:30 P. M., they are kept in the mission atmosphere. They are also kept alert and happy by being given twenty to thirty minutes between each talk for recreation. Besides that, the exercises arranged in this sequence have a decidedly cumulative effect, so that at the end of the second day it was our ordinary experience to see very many of the children aroused to such a pitch of fervor (how long it would last, God only knows) that they would declare themselves ready to outdo all the saints and martyrs if only an opportunity were given. Afterward, in trying to stretch out the exercises over the period of a week, we found this result almost entirely lacking. In fact, the interest seemed to decrease rather than increase.

ORDER OF THE DAY.

A. M.	8:30— 9:30	Mass and Instruction
	9:30—10:15	Recess and games
	10:15—10:45	Instruction
	10:45—11:15	Recess and games
	11:15—11:45	Instruction
	11:45—12:30	Recess and luncheon
	12:30— 1:30	Colored Slides explaining the Mass or Life of Christ—RECESS
P. M.	1:30— 2:00	Instruction
	2:00— 2:30	Recess and games
	2:30— 3:15	Instruction—Benediction of the Most Blessed Sacrament

SUBJECTS TREATED.

First Day:

1. The aims of the Mission
2. The title to Heaven (What Baptism means)
3. The meaning of Life (End of man)
4. How to use things (Use of Creatures)
5. The dignity of being a Catholic

Second Day:

1. Sin and its malice
2. Personal sin and the Commandments
3. Instruction on Confession
4. Hell
5. Death — Judgment — Purgatory

Third Day:

1. Prayer and the Sacraments
2. Our Lord's Hidden Life and Public Life
3. The Passion of Christ
4. Heaven

(Most of the confessions are heard on the third day, beginning in the morning, and continuing between the other exercises.)

The above program and outline are those prepared by Father Cornelius Shyne, S.J., and one which he and those of us who followed him found very effective. Of course, the "talks" must be given in such a way that the youngest (say a seven-year-old) will be interested and impressed, and such that the oldest, even the parents of the children, will find solid and worth-while. "Key" stories and examples are used in the beginning, to which the children are constantly brought back, and thus the fruits of repetition are gathered. Each talk should contain at least one striking story or example, and still the great truths should be hammered home in a strong, unadulterated fashion.

Can the children stand three days of this strenuous spiritual program? When can we get them for three days in succession? Our experiences in half a dozen dioceses, in small country parishes, and large city parishes assures us that they get the "thrill of their young lives" out of one of these missions, and we have records to show worth-while lasting results. It is the ordinary thing to be besieged on the second or third day by a crowd of youngsters pleading "to make it just one more day". The second question must be answered by each pastor for himself.

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Toledo, Ohio.

ABSOLUTION FROM CENSURE AND PROFESSION OF FAITH AT CONVERSION.

Qu. In the November 1932 issue, p. 527, your canonist informs us that there is no absolution from excommunication when receiving converts into the Church who had been *doubtfully* baptized. But THE ECCLESIASTICAL REVIEW has told us the contrary: March 1926, p. 315, where authorities are quoted; so too July 1924, p. 92. May we infer that at the reception of *doubtfully* baptized converts the absolution from censure in the external forum is *ad libitum*? If this is the case, practically we need no longer refer these cases to our Bishops for faculties. Cases where converts' baptism must be considered absolutely valid are more theoretical than practical.

Resp. The earlier articles referred to by our correspondent do require conditional absolution from excommunication in the external forum, when doubtfully baptized Protestants are received into the Church. But a closer examination of the reply of the Holy Office of 1859 led the present writer to the distinction made in the November 1932 issue. It is evident that in n. 2 of that reply the Holy Office is applying the principle enunciated in canon 2219 § 1: "In poenis benignior est interpretatio facienda." On the strength of this principle a doubt whether of law or of fact is resolved in favor of freedom from censure. Neither does the suggestion, found in the *Collectanea S. C. de P. F.*, I, 643, footnote 1, that the word *forsan* be inserted in the formula of absolution from excommunication, when it is doubtful whether the excommunication on account of heresy was incurred or not, weaken this position. For (1), as was stated above, the Holy Office does not prescribe absolution from excommunication where the convert's previous baptism is doubtful; (2) that suggestion may very well be referred to the case where a validly baptized Protestant, for example, may perhaps never have been in bad faith and therefore perhaps never incurred the excommunication.

For the case where the convert's previous baptism is doubtful, neither the rescript of the Holy Office of 20 July, 1859, nor the Code, nor the Ritual prescribes any special faculty for receiving the convert's profession of faith. At most indirectly such permission will be required in virtue of canon 744, which prescribes that, if it can be conveniently done, the baptism of adults should be referred to the Ordinary of the place so that, if he so desire, he may confer it personally or through a delegate.

PARISH FOR "RELATED" LANGUAGES.

Qu. When writing of national parishes, is it always understood that the rights of such parishes are based solely on racial heritage or also on languages? I notice that the Latin documents refer to parishes "ratione linguae" and "ratione loci". Thus there may be two or three nationalities belonging legally to one parish established by reason of language, e. g. Spanish, Cubans, Mexicans, etc. Could we likewise claim Slavonic peoples whose languages are related, to be affected in a similar manner? In other words does, e. g. a Polish parish embrace Slovaks and others who understand Polish and vice versa?

Resp. It is true that the Apostolic Delegate's letter quoted in our November 1932 number does not distinguish "national" parishes, but rather parishes for a particular "language". Our correspondent's comparison, however, between the Spanish, Cuban, and Mexican language on the one hand and Polish, Slovak, etc., on the other, is hardly warranted. The language of the Cubans and Mexicans is Spanish, with some solecisms. The former might be considered dialects of the latter. But Polish, Slovak, etc., are by no means merely dialects of one language, but distinct languages, though they may be related, as our correspondent would have it.

The relationship between the languages of the people does not determine the question proposed. It is essentially one of jurisdiction. It can be settled only by the Ordinary, who alone can decide the extent of these parishes. Perhaps an implicit solution will be found in the circumstances of the different parishes. If there are distinct parishes for the several languages in one locality, it must be manifest that only Poles can belong to the Polish parish, Slovaks to the Slovak parish, etc. On the other hand, in a place where there are people of several related nationalities and languages, but only one parish nominally for one of those nationalities and languages, it would seem to be the mind of the Ordinary that the one pastor be entrusted with the care not only of the people of that nationality and language, but also of those related by nationality and language.

ENROLLING NAMES OF PERSONS INVESTED WITH THE FIVE SCAPULARS.

Qu. Is it necessary that the names of persons enrolled in the Five Scapulars be registered?

Some priests argue that it is not necessary, and they instance the fact that at missions the names are not taken.

Resp. Members of the Episcopate of the United States usually delegate to all their priests the following faculty contained in their quinquennial indults: "Benedicendi et imponendi quinque scapularia sub unica formula absque recursu ad Ordinarios seu Congregationes religiosas competentes, *et sine onere inscriptionis* in casibus magni concursus, tempore exercitiorum et missionum spiritualium."

There are accordingly three circumstances in which priests to whom this power has been communicated, need not register the names of the persons enrolled, viz. (a) in the case of a great concourse of people, (b) during a retreat, (c) during a mission.

The "unica formula" to be used is found in the Appendix of the new *Rituale Romanum* of 1925, No. 14: "Formula brevior benedicendi et imponendi quinque scapularia".

The same faculty is granted unconditionally and under all circumstances to all the "*special* members" of the Society for the Propagation of the Faith, i.e. to any priest who collects for that work or makes to it an annual offering of six dollars. This is No. 8 of their privileges: "The faculty of blessing and investing the faithful with the Scapulars of the Most Holy Trinity, the Passion of our Lord, the Seven Dolors and the Immaculate Conception as well as of Our Lady of Mt. Carmel; a single formula may be used for the blessing of these Scapulars."

FIRST ABLUTION POURED INTO CHALICE BEFORE PRECIOUS BLOOD IS CONSUMED.

Qu. A priest states he was saying Mass (I understand it was a private Mass on a weekday), and at Communion time he had consumed the Sacred Host. At this point, noticing the server at his side, he held out the chalice for the first ablution, which was poured in before he realized that he had not consumed the Precious Blood. What was he to do?

What he did was to proceed right on. Asked if sufficient wine had been poured in to change the species, his answer was that he did not know.

The question then is, was the Sacrifice completed?

Resp. If the quantity of wine received into the chalice amounted to one half or even one third of the consecrated species, it is morally sure or very probable that the consecrated species of wine was destroyed and ceased to contain the Precious Blood of Christ.

Therefore, in such a case, nearly the same is to be done as when the chalice has been upset and all the Precious Blood poured out immediately after the celebrant's Communion under the species of bread, viz. another chalice should be brought to the priest, who then pours into it wine and a little water, offers it up mentally, and consecrates it, beginning with the words " Simili modo ". Then, after taking the Precious Blood which he has just consecrated, the priest drinks also the contents of the other chalice into which the ablution had been so unfortunately received.

See, in the Missal, the Chapter entitled " De defectibus in celebratione Missarum occurrentibus," X, 13: " At si contingat totum Sanguinem post consecrationem effundi, . . . *si nihil omnino remanserit,* (Sacerdos) ponat iterum vinum et aquam, et consecret ab eo loco ' Simili modo postquam coenatum est,' facta prius tamen Calicis oblatione, ut supra."

DIVINE PRAISES SUNG BY CHOIR AT BENEDICTION.

Q. 1. In some parish churches and convents the Divine Praises are sung by the choir after Benediction of the Blessed Sacrament. I find in Wapelhorst, tenth edition, page 292, footnote 18: " Immediate ante vel post benedictionem cum Venerabili laudes: *Benedictus sit Deus* vulgari sermone recitari possunt." Consequently should not the Divine Praises be said by priest and people in order to gain the indulgences?

Resp. In order to gain the indulgences attached to the Divine Praises, it is sufficient to listen to them while they are sung by the choir. It is not necessary that they should be said by the priest and people. Such is the assertion of Canon 934, § 3 of the Code: " Ad indulgentiarum acquisitionem satis est orationem alternis cum socio recitare, aut mente eam prosequi, dum ab alio recitatur." This statement is translated as follows in the eleventh edition of the *Raccolta,* last lines of page xvi: "Prayers may be said alternately with another, or *followed mentally* while recited by another."

VESTURE OF PREACHER OF FUNERAL SERMON.

Qu. When a requiem Mass is sung (*Missa cantata*), should the celebrant preach the sermon vested in cope before the absolution of the body; or should he divest himself of the sacred vestments, and preach the sermon in cassock, and then resume the vestments?

Resp. Decree 2888 of the Sacred Congregation of Rites states that the funeral sermon, if there is one, shall be preached before the absolution of the body, and the preacher should be in *vestibus nigris,* i.e. without surplice or stole. If the preacher be a religious, he shall speak in the habit of his Order.

See *Matters Liturgical* of Wuest-Mullaney, third edition, No. 761; and Wapelhorst, eleventh edition, No. 152 (11).

THE FORM OF SACRAMENTAL ABSOLUTION.

Qu. In the "Forma Absolutionis" in the Roman Ritual it is stated: "Sacerdos dicit (1) *Misereatur,* etc.; (2) deinde dextera versus poenitentem elevata, dicit *Indulgentiam,* etc., et *Dominus noster Jesus Christus,* etc." and the sign of the cross is to be made at the words "in Nomine Patris, et Filii, et Spiritus Sancti. Amen."

Now the question is: Is the sign of the cross an essential part of the absolution, or is the absolution valid without either holding the right-hand toward the penitent or making the sign of the cross at the words, "in the name of the Father, and of the Son, and of the Holy Ghost"?

Resp. In order that absolution may be certainly valid, it is necessary and sufficient to say, "Absolvo te a peccatis tuis." The other words or ceremonies mentioned in the Ritual are prescribed only "ad liceitatem". Hence the practical conclusion: "Exinde sequitur *ego* non requiri ad validitatem, si sacerdos latine loquatur, quia jam in verbo *absolvo* continetur. Pariter verba 'in nomine Patris, etc.' ad essentiam sacramenti non pertinent, quia nec a Christo praescribuntur, nec in antiquis formulis inveniuntur." (See Tanquerey, 1930, Nos. 85-86.)

The same teaching is to be found in all text books of moral theology.

WEARING OF WRIST-WATCH AT LITURGICAL SERVICES.

Qu. The custom of priests wearing wrist-watches at sacred functions, especially in the distribution of Holy Communion and during Holy Mass, is quite prevalent in some districts. This seems to be contrary to the spirit of the Liturgy which tries to remove from sacred vestments everything that savors of the world. Wrist-watches are apt to be offensive to the eyes of the communicants.

Is there any decree of the Sacred Congregation of Rites on this point?

Resp. The Sacred Congregation of Rites has not yet issued any decree condemning the wearing of wrist-watches at sacred functions. When a wrist-watch is very prominent, it may easily offend the eyes of communicants. It savors of worldliness.

DRAMATIZING THE HOLY FAMILY IN PROCESSIONS.

Qu. Will you kindly settle the following question that arose among the curates of my parish, relative to a dramatization of the scene of the Nativity which took place in our church immediately before the solemn high Mass on Christmas Day?

The sanctuary boys' choir, vested and followed by a child dressed to represent the Blessed Mother holding the Infant, with a boy taking the rôle of St. Joseph carrying a pastoral staff, and other children with wings representing angels, formed a procession in the sacristy. This procession, which included the celebrant of the Mass with deacon and subdeacon, vested in their robes for the celebration of Mass, wended its way down through the aisles of the church and then back to the sanctuary, where the Infant was placed in a crib at a side altar. The ministers of the Mass had to remain standing at the foot of the altar before beginning Mass until the sanctuary choir had finished singing a Christmas carol.

Is the above practice condemned by the Church. If so, when?

Resp. On 5 November, 1667, the Sacred Congregation of Rites forbade in processions of the Blessed Sacrament and in others, the presence of children or adults impersonating saints or representing their miracles and deaths. (No. 1361, ad 7).

It is true that the decree No. 3324, 7 February, 1874, refused to condemn the custom introduced in Jerusalem by the Franciscans, of having children with wings representing angels, and holding censers or strewing flowers during the procession of Corpus Christi. The matter was left by the

Sacred Congregation to the judgment of the Patriarch of Jerusalem.

The case submitted by our inquirer should be decided in the light of the two decisions just quoted. Children "with wings" might be allowed to represent the Christmas Angels in a procession, but not to impersonate the Blessed Virgin or St. Joseph.

ASPERGES AT THE PARISH MASS ON SUNDAY.

Qu. How grave is the direction about the blessing and the aspersion of holy water before the parish Mass on Sunday? Is one to understand that the blessing and aspersion must take place even before a low Mass on Sunday which is applied *pro populo*?

Resp. The Asperges, i.e. the blessing of the people with holy water, on Sundays, is obligatory in collegiate churches; and is only permissible in other churches, according to decree No. 4051 of the Sacred Congregation of Rites.

In all parish churches in the United States, on account of a general custom, the Asperges should take place before the principal Mass if it is celebrated with chant. But if it is a low Mass, the Asperges is not proscribed at all.

See Wapelhorst, eleventh edition, page 168, footnote 13; and Wuest-Mullaney's *Matters Liturgical,* third edition, No. 518, page 336.

PRAYING THE MASS ALOUD WITH THE PRIEST.

Qu. Has the Holy Father sanctioned the *Missa recitata*?

Resp. Our inquirer is right in believing that Pius XI's exhortation to " pray the Mass " merely meant a desire for a better understanding of the Mass by the faithful, through their private reading of the Mass prayers in the vernacular of a translated Missal. The reading aloud of these prayers by the congregation would often give rise to many inconveniences. The Mass server is truly the spokesman of the people who assist at Mass, and he is required by the Code, not only to present the cruets and ring the bell, but also to answer officially the priest's liturgical prayers: " Sacerdos Missam ne celebret sine ministro qui eidem inserviat et respondeat." (Can. 813, § 1).

Ecclesiastical Library Table

EPISCOPAL LISTS AND APOSTOLIC SUCCESSION.

It is a humiliating fact — explain it as one may — that in studies of prime importance for the Church, the non-Catholic scholar and historian so often leads the way. The early lists of Roman bishops present an obvious example of this unfortunate phenomenon. Any student at all acquainted with the progress of critical studies in this problem during the last fifty years would at once point to Harnach-Lightfoot as the pioneers in this field. And this evaluation must be accepted, despite the value of Duchesne's work on the *Liber Pontificalis,* which in the words of Lightfoot " will be supreme in its own province ". These remarks are prompted by a study of the work of Erich Caspar [1]—again a non-Catholic, who has broken new ground where critical investigation seemed to have come to the end of its resources. Here again we have to learn from the outsider, and I propose to set out the present position of the problem as determined by Caspar's work.

The genius of Mommsen in a study published in 1850 on the chronographers of 354 reconstructed a succession-list drawn up by Hippolytus in his Chronicon. Nearly half a century later, Harnach produced two further reconstructions —the list of Julius Africanus (221), and a succession-list drawn up at the time of Soter (170) giving length of reign and other historical information. In connexion, however, with this latter item, the honor of the pioneer belongs to Lightfoot, whose results were published in 1890. Harnach's *Die Chronologie* appeared in 1897.

But in 1905, Bauer published a study in *Texte und Untersuchungen* which disproved Harnach's contention with regard to the Chronicon of Hippolytus; Bauer had come across the index to the work, and in it there was no mention of a list of Roman bishops. Further, Lietzmann (1914), and others, rejected the idea of the existence of a list at the time of Soter. And finally, Schwartz demolished what was left of the Harnach-Lightfoot construction by showing the uselessness of the Chronicon of Africanus, all inference from it being based ultimately on the Canon of Eusebius which as it now stands is absolutely corrupt. The problem was thus brought back to its original position: every piece of evidence utilized or reconstructed by Mommsen-Lightfoot-Harnach had apparently been proved worthless by later investigators. And now there enters on the scene Erich Caspar—at present history professor in Berlin. His view was presented in 1926, in his *Die älteste römische Bischofsliste:* a short summary is to be found in the same writer's *Geschichte des Papsttums,* Vol. I, c. 1. He resuscitates the documents rejected by scholars in the last thirty years. The central effort of this construction is the winning back of the original Canon of Eusebius by means of a minute examination of the Canon of St. Jerome. On this basis, and on the History of Eusebius, he reconstructs the list of Africanus; he also establishes the claim of the Chronicon of Hippolytus to be a valid element in the solution of the problem.

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[1] *Die älteste römische Bischofsliste* (Schriften der Königsberger Gelehrten Gesellschaft, Geisterwiss. Kl., II, 4) (Berlin, 1926).

The first section of the book (pp. 13-84) contains a most intricate discussion of the Chronicon of Eusebius. This, the most ancient direct witness to the episcopal lists, is no longer extant in the original Greek. But we possess Jerome's edition of it, written some three quarters of a century later. Unfortunately, Jerome completely changed the whole character of Eusebius's work. Eusebius had no direct chronological prepossessions: his aim was to establish synchronisms between biblical and profane history in order to prove the greater antiquity of the former. Jerome from the year 520 onward changed the original arrangement, and turned the Chronicon into a species of annals, in which definite dates were assigned to definite facts. This deformation of the work of Eusebius has gone on from the days of Jerome to our own. The two latest editors of the Chronicon (Helm, and Fotheringham) have, according to Caspar, not been more successful than medieval copyists in seizing the real nature of Eusebius's work.

In the two following sections (pp. 85-258) Caspar studies the Hieronymian Canon with a view to determining its original form in Eusebius. Here he makes a fundamental distinction between two kinds of lists—one with dates, a static, external list, and one merely of names, dynamic and internal. On the basis of this distinction which he finds in Christian writers before Eusebius, and by means of a comparison between the History and the Chronicon of Eusebius, he finds for Jerusalem (pp. 120-132) and Antioch (pp. 133-143) that the original list was dynamic, i.e. names without dates. For Alexandria (pp. 144-158) the problem is more complicated, as Eusebius was working on data already subjected to some literary development and a process of precision by dates; but here also the original element was a dynamic list.

For Rome (pp. 159-178) the problem is even more involved; but Caspar satisfies himself that the original element here also was dynamic.

Having arrived at this conclusion, the question arises—what do the lists signify, and why were they drawn up? Caspar answers this question in the case of Rome, by saying that the early list (up to Anicetus) was not a list of bishops, but a list of apostolic succession, i.e. a list of names of those who were looked on as the inheritors of the apostolic succession of true doctrine. As for the historical value of the list, Caspar concludes that it is much greater than the critics have so far admitted.

The process of formation of the bishop-lists is therefore to be conceived as follows, according to Caspar. Both Irenaeus and Hegesippus are to be accepted as trustworthy evidence for the existence of an early list of names without dates. These lists were intimately associated with the fight against heresy, and their purpose is to show an unbroken chain reaching back to the Apostles, which shall be a visible guarantee of true teaching. Caspar accepts the names on the list as historically sound. But he cannot define more closely the character of these prominent men, nor the kind of official position they occupied. But on the one point, viz. that they were not bishops, he is quite certain. We shall return to this point later.

The next stage is found in the Christian chronographers of the third century. Hippolytus, under Alexandrian influences, was responsible for a far-reaching innovation. The chronological lists which he found before him were of a kind which Caspar calls "static," i.e. they gave names and definite dates, detailing the year of entry into office, length of office, etc. Hippolytus however added to these a "dynamic" list in the case of sacred chronology, i.e. a list without dates, consisting simply of a series of names. His purpose was to show the thread of connexion between the early prophets and others who lead up to Christ. Dates were immaterial—it was the idea of succession, tradition which was paramount. As an appendix to his work he added a list of names of the bishops of Rome—again without dates. The list was of the same "dynamic" nature therefore as the Old Testament list; but while the latter pointed to Christ, this gave the succession from the Apostles. Julius Africanus, however, also dealing with preëxisting data, determined to bring this "dynamic" list into conformity with the other "static" lists. He therefore arbitrarily fitted into the Olympiads the various names up to the period (c. 200) which he had personally investigated. Thus was begun a process which eventually gave us definite years and months and days even, for the earliest names on the list. Moreover, as the later names were certainly bishops, it now became traditional to treat the whole list as a list of bishops—hence the lists in Eusebius, in the Liberian Catalogue, and the Index Catalogue. This, then, is what Caspar calls the building up of the "bishops-list" from a "succession-series". What was originally "dynamic", has been made "static"—and thereby deformed—certainly the Canon of Eusebius in so far as chronology is concerned. The first certain date in the whole series is Pontianus (235 A. D.).

That Caspar's work will take its place alongside that of Lightfoot and Harnach cannot be doubted. That all his results will find favor with the critics cannot be expected. Already adverse criticisms have been voiced, e.g. by Schmidt,[2] and especially by Helm.[3] But one thing is certain. He has directed attention to the deformation of the Hieronymian Canon as it appears in modern printed books and lists. One striking example is illustrated by a photo-typic reproduction of the manuscript evidence set side by side with the same portion of the Canon as it appears in the editions of Helm and Fotheringham. What appears in the manuscript as a lozenge-shaped mass, beginning from the top with a single word, spreading out gradually to the broadest part of the lozenge, and tapering away again in the same manner in the lower portion, appears in its modern dress as a neat, regular parallelogram of type. To take the latter as any indication of the chronological import of the former is simply to be deceived. Any remarks on the critical aspect of Caspar's work would be a matter of very detailed analysis and cannot be attempted here. But I should like to draw attention to his *interpretation* of his results as they affect the earliest names in the Roman lists. He maintains that the list is genuine historical matter; but the names are not the names of bishops. In other words, we have merely a "succession-series", not a list of bishops. I would suggest consideration of two points—the arguments which Caspar adduces, and the concrete historical situation which his view implies.

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[2] *Texte und Untersuchungen* 46 (Leipzig, 1929), 335.

[3] Sitz-Ber. d. Berl. Ak. Phil.-Hist. Kl. 1929, 371.

To begin with the latter. Deliberate fraud on the part of Irenaeus is, as Caspar would admit, out of the question. That Irenaeus himself thought he was dealing with bishops all through his list is also beyond question. We are reduced therefore to the hypothesis of error on the part of Irenaeus or his source (Caspar leaves open the question as to whether Irenaeus composed the list or got it from oral tradition [4]). The plain question therefore is—was such error likely? The *onus probandi* lies on Caspar; and he has nowhere discharged it. As to Caspar's arguments. A corner-stone of his interpretation of the text of Irenaeus is his view of the meaning of διαδοχή. Put shortly, his position is as follows. He maintains that originally διαδοχή was a correlative to παράδοσις: it signified the acceptance of something (here sound Apostolic teaching) from those who handed it on. It did *not*—before Eusebius—mean a catalogue or list. This obviously brings us on to the famous battlefield of the text of Hegesippus—διαδοχὴν ἐποιησάμην. With his view of διαδοχή it is clearly impossible for Caspar to read ἐποιησάμην. He finds a solution in the direction pointed out by Ehrhard, and already followed by Schwartz. The latter, indeed, boldly suggested that there had been a lacuna in the text, and ἐποιησάμην is an ill-advised attempt to fill it in. Caspar accepting the hint tells us that the original must have meant something like "feststellen", "to establish", "to assure myself of". And this sense will admirably suit the meaning which he gives to ξιαδοχή This view gives us the key to the interpretation of Irenaeus. He means to set forth, *not* a list of bishops, but a list of those who, in an unbroken chain, received and handed on the true teaching of the Apostles. As my purpose is expository, I must confine myself to one criticism. The attempt to base any view of the meaning of διαδοχή on a rejection of the text of Hegesippus is *ipso facto* suspect—at the very least. There is absolutely no ground in the state of the MS. evidence for any such procedure. Caspar has unfortunately allowed himself to be influenced by Schwartz's view, which is the merest conjecture and against all the manuscripts.

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[4] The former hypothesis is held to be more probable in his *Geschichte des Papsttums*, p. 13.

Another argument of Caspar lies in this—namely, the lists do not begin with Peter; the first place is given to Linus, and the others are numbered accordingly. If the list were a list of bishops, it would begin with Peter. It is hard to take such an argument seriously. It rests on an arbitrary assumption. In the text of Irenaeus, Peter and Paul are mentioned: the numbering, it is true, begins with Linus, but on the other hand there is a closer tie than mere number between him and the Apostles; for Irenaeus tells us that he received his office from Peter and Paul — τὴν τής ἐπισκοπῆς λειτουργιάν. Moreover, the numbering given by Irenaeus is quite easily explained as due to the feeling that the source of the authority of Linus, Cletus, etc., should not be in the list itself. The Apostles gave, the others received. Further, Caspar's view of the origin of non-episcopacy undoubtedly affected his interpretation here. And I cannot rid myself of a suspicion that his argument, as developed in his *Geschichte des Papsttums* (p. 9), is circular. He accepts the position of Harnack with regard to the late origin of non-episcopacy, and he takes over this position as an admitted fact into his argument in the succession-lists of Irenaeus. I fail to discover which is the starting-point of his theory. Unless he can establish the late origin of non-episcopacy, apart altogether from reference to the list of Irenaeus, his discussion of the latter in the passage above noted is a circular argument. In point of fact, what he does is to reject the theory that the succession-list is a *fabricated* list of *bishops*-succession, on the ground that such a fabrication would have included Peter as the first in the list. Even admitting, *argumentationis causa,* the validity of the reason adduced, the possibility that the list is a *genuine* bishop-list remains unaffected by his argument. But Caspar seems to imply that, as the list is *not* a fabricated bishop-list, it is therefore a genuine list of some sort, and joining this with his view as to the late origin of non-episcopacy in Rome, he concludes that it is a genuine list, not of bishops, but of prominent men in whom the tradition of sound Apostolic doctrine was found. I am glad to find myself in this criticism in the company of a very competent reviewer of Caspar's work.[5] "Comme telle, la question de l'épiscopat monarchique n'a rien à voir en cette affaire: l'auteur l'a bien vu, mais il a été mal inspiré de dépasser Irénée pour résoudre comme il l'a fait le problème des origines de l'épiscopat dans son rapport avec l'idée de tradition."

R. HULL, S.J.

Chipping Norton, England.

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[5] *Revue d'Histoire Ecclésiastique* (1928), p. 142.

Criticisms and Notes

THEOLOGIA MORALIS. Secundum Doctrinam S. Alfonsi de Ligorio. Auctore Jos. Aertnys, C.SS.R. Editio Duodecima. Two volumes. Turin. 1932.

COMPENDIUM THEOLOGIAE MORALIS. Auctore Joanne B. Ferreres, S.J. Editio Decima Quinta. Two volumes. Bercelona. 1932.

MANUALE THEOLOGIAE MORALIS. Auctore Ludovico Wouters, C.SS.R. Tomus I. Brussels. 1932.

The number of editions achieved by the first and second of the above mentioned works testifies strongly to their reputation and popularity. In the preface to the manual bearing the name of Father Aertnys, the editor and reviser, Father Damen, informs us that the present edition differs from the eleventh, which appeared in 1928, inasmuch as it takes account of new decrees and responses by the Holy See and the encyclicals of Pope Pius XI on education, marriage and the social order, and presents many minor revisions of the text. The improvements in the present edition of Father Ferreres' work consist of a more thorough treatment of certain subjects that have assumed greater practical importance in recent years. Nevertheless, it is not as up to date on some subjects as Aertnys' work, even though it appeared some months later. For example, Aertnys presents the teaching of *Quadragesimo Anno* on the just family wage, while Ferreres discusses only that of *Rerum Novarum* and the subsequent " Responsa Romana ". Both cite the condemnation of eugenic sterilization from the encyclical, *Casti Connubii*, and both refer to the encylical of Pius XI on Christian Education. The work of Ferreres is especially useful for Spain, the Latin American countries and the Philippine Islands, inasmuch as it takes account of both their ecclesiastical and civil legislation.

Father Wouters' work is evidently to be completed in a second volume. The first volume comprises all the tracts of moral theology except those dealing with the sacraments. It contains 855 octavo pages. In the preface the author gives two reasons for producing still another manual of moral theology. The first is the general fact that readers can profit by a study of various presentations of the same doctrine, from which fact springs the hope that his particular method may not be " entirely without usefulness for at least some readers ". The second reason is derived from his experience and conviction that a better order, coherence and system in moral treatises would make an important contribution to clearness and perspicuity. Hence he has endeavored to improve the order and connexion between the various treatises, between the various chapters in each treatise and in the treatment of the subject matter. The volume is divided into two "books"; each book is subdivided into "tracts"; the "tracts", into "dissertations"; the "dissertations", into "parts"; the "parts", into "sections"; the "sections", into "chapters", and the "chapters", into "articles". The first of the two books deals with "the general principles of the Christian life," the second with "the practice of the Christian life, or the cultivation of the virtues". Under the former are treated human acts, morality, law, conscience, sins and the speculative aspect of all the virtues. In the second book the practical side of the virtues is presented, followed by the precepts of the Decalogue, justice, contracts, restitution, and particular states of life. There is much logic in the arrangement, but the table of contents is necessarily very elaborate and not comprehensible at a glance. The treatment of the various topics seems to be unusually thorough.

PROPAEDEUTICA BIBLICA sive INTRODUCTIO IN UNIVERSAM SCRIPTURAM auctore R.P.J. PRADO, C. SS. R., S. Script. Lect. et P.I.B. exalumno. Taurini (Italia): Ex Off. Libraria Marietti. MCMXXXI. Pp. xvi+415+15*.

Praelectiones Biblicae is the general title of a four-volume series which includes a general introduction to Scripture study and a special introduction with exegetical notes on both the Old and New Testaments. *Propaedeutica Biblica*, the first volume, is comprehensive in scope and meets all the requirements of a general introduction to the Scriptures. The volume is divided into three books dealing respectively with the essence, the integrity, and the interpretation of Sacred Scripture. A copious list of references—Catholic and non-Catholic—will guide those desirous of a more exhaustive study. But the present volume is itself a rather adequate reference work.

Book I. deals with the question of inspiration and canonicity. The explanation of the Catholic doctrine is clear; the treatment is detailed; false opinions are noted and refuted. The chapter dealing with canonicity covers 58 pages. The author covers adequately the Old Testament canon in both Jewish and Christian times. A fuller treatment is given to the canon of the New Testament through the centuries until the Council of Trent. The chapter closes with a complete list of Apocryphal works giving an indication of their contents and noting various translations.

Book II. covers the text and the versions of Sacred Scripture. Book III. devotes 187 pages to the interpretation of Sacred Scripture. The various senses of Scripture are treated at length. The principles governing textual and higher criticism are indicated but not examined sufficiently. The history of Biblical interpretation is treated under the three headings of Antiquity, Middle Ages, and Modern Times. This history is quite extensive and should prove helpful not only for introducing the student to the study of Scripture but also for acquainting him with Catholic authors and their works. The formidable list of Catholic Scriptural publications covering seventeen pages should encourage those who are liable to develop an inferiority complex when treating the relative merits of Catholic and non-Catholic authors. Ten excellent photostats of various MSS. and Polyglot Bibles—Codex Complutensis, Pentateuchus tritaplus, Codex B, Codex Chisianus, Codex Gothicus Legionensis, Biblia Rabbinica, Biblia Polyglotta Complutensia, Biblia Polyglotta Waltoniana—complete the volume. Three indexes, one for content, one geographical, and one for persons, make the varied material readily available. This first volume gives evidence of talent well used; the author deserves well of those seeking a supplement to the ordinary Scriptural manual.

THEORETICAL PSYCHOLOGY. Johannes Lindworsky, S.J. B. Herder Book Company, St. Louis, Missouri. 1932. Pp. x+145.

Lindworsky in 145 small duodecimo pages attempts to lay down the fundamentals of a theoretical psychology which on the basis of theoretical arguments will define the position that one can take even prior to experimental investigation (p. 18). He analyzes consciousness into six elementary classes of phenomena: the ego-consciousness, sensations, sensory feelings, the knowing of facts, recognizing and striving attitudes. His proof that these and only these phenomena are psychical elements appears to the reviewer to lack the cogency that one might expect in a work that sets out with the ideal of defining concepts prior to all experimental investigation.

The Catholic philosopher and psychologist will be startled, to say the least, when he learns that the author throws over the time-honored distinction between the higher and lower appetitive faculties and sees in mere sensory pleasure and unpleasantness the only affective elements in human happiness, however sublime. As there is no suprasensuous element in affective mental life, there is according to Lindworsky no suprasensuous element in cognitive life. When we would look for the thought process in the above scheme we find that the knowing of facts involves nothing more than knowing that we have sensations. "Now it is a bold assertion that our whole knowledge consists first of all and by itself in the knowledge about our personal experience, and since we do not recognize any other elementary experience than the six classes enumerated, we must say that we have primarily and directly only a knowledge of the experience of palpable sensations, meaningful feelings, as well as a knowledge of our *I*, its knowing and its recognizing and striving attitudes." (P. 30.)

Later on he becomes even more extreme and emphatic: "According to our theory of relations it is first to be affirmed *a priori* that there can be no impalpable thoughts at all in the older sense, because there is not even a (completely) impalpable elementary thought process." (P. 87.)

The experimentalist cannot but regret that an experimental psychologist should attempt to develop a theoretical psychology that would be anything but the expression of general laws derived from solidly established scientific facts. The Catholic philosopher will regret that Lindworsky's theoretical psychology, without experimental evidence and without sound logical development, departs in essential matters so far from Scholastic philosophy and the sober teaching of St. Thomas.

LA PHILOSOPHIE CHRETIENNE ET LA PENSEE CONTEMPORAINE. By Régis Jolivet. Pierre Téqui, Paris. 1932. Pp. 228.

In his preface to the present volume Professor Jolivet of the Catholic University of Lyon informs us that the various chapters which it contains had already appeared in periodicals during the last few years, but that they were intended eventually to constitute a whole volume. Apparently his aim is to define the idea of Christian philosophy, in particular of Thomism. He also wishes to describe the relation of contemporary thought to Christian philosophy and the most general conditions of the renascence of Christian philosophy. This is really an immense task, hardly to be satisfactorily achieved within the compass of a slender volume.

The author maintains that paganism is not dead; its spirit survives and even progresses. It has no other idol but man, whom it deifies and adores. Paganism is flourishing in this modern world. It is a perversion of the spirit to which Christian truth must be opposed. The function of Christian philosophy is to restore the basic notions of sound reason on which religion is founded. The only chance of salvation for the modern world rests on Christian philosophy, especially that of St. Thomas Aquinas. The writer discusses the relation between Christian philosophy and theology. He regards philosophy as a sort of preparation for faith. In his second chapter Professor Jolivet treats of the principal theses of Christian philosophy. In the third he studies the life and work of St. Thomas. The fourth chapter is concerned with the spirit of Thomistic philosophy. In the fifth chapter Father Jolivet briefly compares Christian philosophy with modern philosophy. In the sixth he teaches that contemporary philosophy is turning toward realism and spiritualism which he regards as a hopeful sign. In an appendix he examines a critique of Thomism by the late M. Pierre Laserre. He writes that M. Laserre had not properly understood Neo-Thomism, for he regarded it simply as a resuscitation of the thought of St. Thomas without its adaptation to scientific progress and modern discoveries. One is not astonished to observe that Father Jolivet is quite optimistic concerning the future of Thomism.

One must note that Professor Jolivet's book contains very little that is really new. It is a felicitous restatement of what one hears so frequently of the value and advantages of Thomism. The book does manifest a certain lack of cohesion. Those who read the *Révue Thomiste*, no doubt, have seen much of its contents before. However, to those who are less familiar with the aims of Neo-Thomism and the various opinions of it, the little volume will prove to be valuable and truly informative.

A TREATISE ON THE STATE. By Leonidas Pitamic. J. H. Furst Co., Baltimore. 1933.

Dr. Leonidas Pitamic, graduate of the University of Vienna, student in various European centers, an honorary Doctor of Laws of the Catholic University of America (1932), professor of constitutional law in the University of Ljubljana, delegate at the League of Nations, and envoy extraordinary and minister plenipotentiary from Jugoslavia to the United States since 1929, is thoroughly equipped by training and profession to write an authoritative treatise on the origin, character, and functions of the State. This he has done—and done with far greater thoroughness than is to be found in, let us say, Woodrow Wilson's ancient volume on the State. A Catholic himself, Dr. Pitamic has not neglected a study of Catholic writers nor failed to emphasize the position of the Catholic Church.

It is a book for advanced students, for philosophers, and statesmen who have an historical background. It is not for readers on whom allusions to history, international law, and constitutions are entirely lost, for in his treatment he draws upon the experiences of states of various types from the Greek City to the Irish Free State.

He is apparently at home with the American or the German or the French constitutions, the ancient governments or the feudal organization or the modern state, international law as it affects modern states, the organism of states, and the rights of men and of citizens. There is no expression of personal views. There is no speculation. There is no superficiality. There is a solid contribution to the study of state polity.

AN OUTLINE OF THE HISTORY OF PHILOSOPHY. By George Stebbing, C.SS.R. B. Herder Book Co., St. Louis. Pp. 155. Price, $0.90.

The author himself calls this writing of his a little sketch which is intended " to supplement the ordinary class books of Philosophy, where the latter do not include any historical section in their series of subjects ". One must observe that the book is small indeed, since it consists of only 155 pages. Twenty-five pages are devoted not to the History of Philosophy, but constitute a " General Introduction to Philosophy ". Then in an " Historical Introduction to Philosophy " he treats of Assyro-Babylonian, Egyptian, Chinese, Indian, and Persian philosophy. In the subsequent 120 pages he gives the whole history of philosophy from the Greeks to the present day.

Obviously it is exceedingly difficult to compress so much into so few pages. It cannot be accomplished satisfactorily. One who has never studied the history of philosophy will derive little benefit from such a concise exposition of the various currents of thought which merit attention. However, students who have used some more extensive text may find the present work helpful in preparing for examinations. In some respects it resembles the German *Repetitoria,* except that it is not provided with questions. The author could add to the usefulness of his little volume by supplying questions at the end of the sections, to which the answers would be found in the text.

CONSPECTUS HISTORIAE DOGMATUM. By I. F. De Groot, S.J. Rome; Gregorian University. 1931. Two volumes. Pp. 516 and 471.

Father De Groot has summed up in two volumes the result of long years of scholarly application and conscientious teaching. He traces the history and the development of our doctrine from the age of the Apostolic Fathers down to the ecclesiastical writers of the thirteenth century, from Clement to Hugo of St. Victor. Thus he leads the student to the Golden Age of Scholastic theology, to the glorious works of St. Thomas, which did not spring up like mushrooms after a rain, but were the patient construction of a genius and saint who, using the instruments of sane philosophy, elaborated and organized, polished and fitted the materials at hand.

The author first introduces his subject—the progressive knowledge and understanding of the deposit of faith. He explains the causes of development—mental environment, heresies, etc. The condition of the pagan and Jewish world at the birth and first preaching of Christianity he sets forth succinctly.

He reads his documents, does not read into them. If an individual writer has erred, he notes the error candidly, and he does not try, as some misguided authors have tried, to make a Hermas or a Justin ascend the *cathedra* of the post-Trent theologian.

His general method is to expose the doctrine of each group of writers according to the schema of modern systematic theology—an expedient which, while arbitrary, in no way does violence to the teaching he registers, and is of great help to the student. For example, he sets forth the doctrine of the Apostolic Fathers under the following headings: Divinity of Christian Religion; the Church, Its Hierarchy and Monarchical Episcopacy; Primacy of Roman Church; Sources of Revelation; Unity and Trinity of God, Divinity of Son; God the Creator; the Elevation of Man and Original Sin; Incarnation and Redemption; Grace; the Sacraments (particularly the Holy Eucharist and Penance); Eschatology.

He quotes everywhere from his sources, and for more important or disputed references he gives the original text at the bottom of the page.

Space forbids more detailed comment. This is by far the most critical and helpful history of dogma the reviewer has read. May he express the hope that it will be soon translated into English, and prove an incentive as well as a guide to the historical study of Catholic doctrine.

EDUCATION IN NEW ZEALAND. An Historical Survey of Educational Progress amongst the Europeans and the Maoris since 1878; forming with "Young New Zealand" a Complete History of Education in New Zealand from the Beginning of the Nineteenth Century, by A. G. Butchers, M.A., M. Ed. (Melb.), LL.B. (N. Z.). Dunedin: Coulls Somerville Wilkie, Ltd. 1930. Pp. xxiii+656.

The author of this comprehensive study of education in New Zealand over the past half-century informs us that, although this publication has been subsidized by the Government and by the Maori

Purposes Fund Control Board, and every facility offered him by the civil and educational authorities for its preparation, it is nevertheless an independent and objective presentation of the data pertaining to the country's educational history and present state. The fact, however, that all important chapters have been reviewed by state and other officials lends an authority to the work of the highest order.

The work embraces four parts, as it treats, first, the Habens Period, 1878-98; second, the Hogben Period, 1899-1915; third, Problems of To-Day, 1915-29, and fourth, Hopes for To-Morrow, 1930-40. The passage of the Education Act of 1877 inaugurated the state system or more strictly speaking the colonial system in New Zealand, for thereafter the government by grants and subsidies became identified with education, although control was ultimately left to local boards. In the Second Period, while the local boards still existed, they were denied control and all real power came into the hands of the Department of Education of the central government. To-day, New Zealand has its own peculiar problems as a result of an increasing centralization of educational authority while maintaining the appearance of some local jurisdiction. One may see among these problems both the advantages and disadvantages of governmental control. The author considers the advantages to have far outweighed the disadvantages and the breaking down of local authority, a necessary means for the realization of a national system. He admits, however, that "the result is that to-day the New Zealand education system consists of a number of historic local boards, equipped, in the nine chief cities and towns, with imposing offices and staffs, but robbed of almost all their former powers. They now serve chiefly to delude the unthinking public into believing that they still possess local control of education when as a matter of fact all the real power has long since passed to the once unimportant Central Department in Wellington. The maintenance of this strangely duplicated and overlapping machinery is largely responsible for the excessive administrative cost of education in New Zealand to-day."

Students of modern educational systems will be interested in reviewing some of the special problems of New Zealand as, for example, that of rural education. The author points to New Zealand's accomplishments in this field as one of the differences between the condition of education in New Zealand and in the United States where, as he says, "urban systems leave nothing to be desired but the rural systems are often inferior and inadequate. In New Zealand, on the other hand, rural education has been the Benjamin of the system, and the facilities and advantages offered to enable backblocks children to receive an education equal to that of the city child are probably unsurpassed anywhere in the world." Another problem of especial interest is that of the Maori or native schools. The author says on this point, and it is undoubtedly his own view as well: "Those entitled to express an opinion are agreed that if the New Zealand Education Department had done nothing else, its administration of Native Schools and Native Education has constituted a record of outstanding merit, and this is so whether we look at it from the point of view of economic or of educational efficiency." It is, therefore, significant that among the hopes for to-morrow this rural education should loom so large. The problems of religious instruction in the public schools and the separate church systems, the largest of which is the Roman Catholic, are fully discussed and their treatment has the endorsement of the Roman Catholic and other church authorities of New Zealand.

ST. ALBERT THE GREAT. By Thomas M. Schwertner, O.P., S.T.Lr., LL.D. The Bruce Publishing Co., Milwaukee. 1932. Pp. xxvii+375.

The Bruce Publishing Company, in its *Science and Culture Series,* and Dr. Schwertner in this volume of the Series, are rendering a distinct service to the entire English-speaking world.

The book is significant for teachers. Albert was one of the world's outstanding teachers. Not only was his knowledge universal, but he unselfishly put it at the disposal of his students. His pupil, St. Thomas, surpassed him in synthesis, but Albert made the synthesis possible. He could make his knowledge part of the lives of his students or listeners. He exemplified the union of learning and sanctity. His teaching was warmed by the glow of the love of God which animated his every activity. He was a teacher who kept in touch with the common people. He showed always a personal interest in his students. His defence of his famous pupil who surpassed him is one of the noble feats of the history of teaching.

The book is significant for the Catholic college students who are in philosophy. Each Catholic college and each director of a Newman Club should endeavor to get this volume into the hands of students who are interested in philosophy. They will learn how a saintly teacher took the news of his day and placed it at the service of truth. They will learn how to nourish the faith while delving in metaphysical subtleties.

The book is significant for this machine age of ours. The mechanical amassing of knowledge is tending to make machines out of humans. Scholars at work in the laboratories and libraries often become mere cold fact-finders. Young lawyers and clerks kept busy pouring out information to their superiors often lose the true dignity of living. Father Schwertner had all these in mind in writing the life of St. Albert. Here was a gatherer of information who decidedly did not become a robot, and whose life demonstrates that one may always rise above the mechanical.

St. Albert was a man of science. He "showed men how to be scientific without feeling compelled to embrace atheism or espouse materialism" (p. xvii). The author, taking his cue from Pope Pius XI, who canonized Albert and made him one of the Doctors of the Church, suggests something providential in the fact that Albert had to wait six hundred and fifty years for the crown. It was precisely because this era is in need of the example of the saintly scientist. The old bugaboo about Albert being a magician is well handled by the author.

The reviewer hopes for a wide circulation of this timely work. The style is very readable. The treatment, while frank, is interesting, thoroughly scientific and exhaustive. Future researches may bring to light further information about the achievements of St. Albert; but for many years to come Father Schwertner's work will remain the standard biography in English.

HANDBUCH DER KATHOLISCHEN LITURGIK. By Dr. Ludwig Eisenhofer. Erster Band: "Allgemeine Liturgik." Freiburg im Breisgau. Herder and Co. 1932. Pp. xi+607. Bound.

The present work will answer a long-felt need in the field of Liturgy and should receive an enthusiastic welcome from all, both clergy and laity, who have an interest in this truly vital subject. V. Thalhofer's *Handbuch der katholischen Liturgik,* from its appearance in 1883-1893, was a standard authority for a generation, and after its revision in 1912 by the author of the work under review it continued to perform good service. It soon became apparent to scholars, however, that a fundamental revision of the *Handbuch,* or indeed an entirely new *Handbuch,* conceived in the spirit of the old, was needed. During the past twenty years the study of Liturgy, particularly on the historical and comparative side, has made great progress. Numerous fruitful investigations have been carried out in almost all departments of Liturgy both Western and Eastern, and have given a new understanding and a new appreciation to the subject. One has only to glance at the materials that are being accumulated in Cabrol-Leclercq, *Dictionnaire d'archéologie chrétienne et de liturgie* and at the numbers of the *Jahrbuch für Liturgiewissenschaft* with their valuable bibliographies to obtain a realization of the varied and intensive researches that have been, and are, being carried on in the field. Hence the publishers in answer to an imperative demand for a new edition of the *Handbuch* entrusted the preparation of the latter to Professor Ludwig Eisenhofer, whose work on the second edition of 1912, amounting in large part to independent authorship, amply qualified him for the task.

The book now under review constitutes the first volume of the new *Handbuch*, the second being still in press. A comparison with the first volume of Thalhofer bears out the statement of the author in his preface that he has given us not a revision of the second edition, but a new work. The same general plan of presentation has been retained, the present volume being divided as follows: *Einleitung* (*Kultus und Liturgie. Liturgik als Wissenchaft*), pp. 1-148; *Erster Teil* (*Die Formen der katholischen Liturgie*), pp. 149-317; *Zweiter Teil* (*Der gottesdienstliche Raum und seine Ausstattung*), pp. 318-472; *Dritter Teil* (*Das Kirchenjahr*), pp. 473-607. But these important innovations should be noted: greater emphasis has been placed on the historical side, i.e. on origins and problems; the treatment of the subject matter is more comprehensive; the frequent discursiveness of the old work has been eradicated without sacrifice of essential exposition. The first volume of the new *Handbuch* accordingly is more comprehensive on both the historical and the descriptive side, and yet, through the compactness of the presentation, is actually a shorter book than the first part of the preceding editions of Thalhofer.

It is to be hoped that the second volume, *Spezielle Liturgik*, with the indispensable Register to the whole work, will appear very soon from the press. If it maintains the standard of the first, we shall have at our disposal a convenient, dependable, and inspiring manual, the study of which should lead to an ever deeper knowledge of the spirit and meaning of Catholic worship.

Literary Chat

The second volume of the *Catholic Periodical Index* for the year 1931, published by the Catholic Library Association, is a book of 318 pages in double columns. It indexes the contents of fifty-three publications, forty-six of which appear in the United States. The others come from Austria, England and Ireland. The *Acta Apostolicae Sedis* is included. There are twenty-three coöperating indexers engaged in the work, among them priests, sisters, laymen and laywomen. It would be difficult to overrate the value of this Index or to speak with adequate appreciation of those to whose silent, painstaking colaboration we owe it.

Little imagination is needed to realize the importance of easy access to the sources in which Catholic public opinion on current problems and aspirations is recorded. It is the high mission of this Index to render that service. Of course, the work can furnish only references. It cannot provide sources. Without access to the latter, one is helpless. One turns naturally to libraries where these periodicals are collected and filed. No less than fifty Catholic colleges are listed as active supporters of the work. One of its most valuable by-products will be found if college students are encouraged to use it constantly in the preparation of debates and essays. No better way could be devised to build up in the imagination of the student an appreciation of the meaning of Catholic public opinion and of the range of its interests in our civilization.

An historian with whom the merits of the Index were discussed recently said to this writer: "The work is, after the creation of the N. C. W. C., the most significant venture in American Catholic life since the publication of the *Catholic Encyclopedia.* I look backward and wonder if we may not hope for a corresponding index of periodicals of the past. The Catholic or social historian of the future will find this Index priceless." It contains, for instance, six pages in double columns, of references to pronouncements of the Holy Father with indications of commentaries that have appeared in our current periodical literature. But aside from these strictly ecclesiastical references the record of expressions of Catholic policy in respect of all cultural interests whatsoever is of the greatest possible value. The system of cross references is very thorough. Both names and titles are carried throughout. (H. W. Wilson Company, New York. Edited by Marion Barrows, M.A.)

"This book is not a retreat manual, nor a prayer book, nor yet a book of meditation designed for spiritual reading; it is not a pastoral theology nor a book of confessions. . . . It is a series of essays on the secular priesthood written for the purpose of setting forth plastically and faithfully the personality, life and mission of the pastor of souls." These words indicate the scope of a volume on the priesthood adapted from the German of the Rev. Karl Eder, S.T.D., by the Rev. Frank Gerein, D.D. (*On Paths of Holiness*, B. Herder Book Company, St. Louis, pp. 343). It is a good book. Clerical faults which ought hardly to be overlooked in such a treatise are described with understanding and with the gentleness that sacrifices nothing to sympathy. Chapters on Initial Mistakes, In the Rectory, Priestly Individuality, The Priest's Chalice, The Priest's Friends, were found to be particularly suggestive.

Throughout the work we meet a strong recommendation of cultural interest and activity; warning against intellectual and social narrowness; an interpretation of priestly ideals that gains authority from the restraint under which they are set forth. Some may find the phrase "to think catholicly" very awkward (p. 84). The Oxford Dictionary justifies it, although Webster does not. Neither contains the word "pastoration", found on page 271 of this volume. The author appears to have slipped away from his mooring to realities by stating on page 297 that, "Nothing would hurt the authority of the clergy so much as if one priest made himself the one-sided champion of the farmers, another of the laboring classes, another of the educated classes. . . . The judgment of a man who maintains friendly relations with all classes weighs far more and is more readily accepted than that of one who is shut up in prejudice and impervious to persuasion." In view of the fundamental conflicts among social interests and the colossal injustice found in the established social order, one can hardly champion the interests of social justice and moral values without inviting much opposition and misrepresentation. It is a bit difficult to advocate the Catholic teaching on the organization of labor when dealing with an employer who refuses to recognize the labor union. The book is very well worth while.

In *The Virtue of Trust*, a book of meditations by Paul de Jaegher, S.J., we find a restatement of the entire range of personal spiritual life from the standpoint of trusting God. There are thirty-three chapters in the work. Apart from extraordinary gifts of style and insight, it is extremely difficult to be original any more in discussing the ideals and details of spiritual life. Father Jaegher has succeeded in the difficult task of assembling a very wide range of spiritual experience, truth and aspiration around one central thought. In this way he furnishes to his reader a principle of interpretation by which the significance of ordinary spiritual faults and pieties may be understood.

The author properly relates spiritual trust closely to the theological virtue of hope. If it rests quietly in this category, its benedictions will be in large measure withheld. But when spiritual trust is taken as the guide of all life, a principle of interpretation of all behavior, it becomes a power whose action can hardly be over-estimated. Beyond this there is a disciplinary value apart from the logic of this method. A sin is a declaration of trust in sin. The sinner believes that he can do best for himself by sinning. While he may not recoil from the sin, he would in most cases shrink from the principle of trusting sin. There is an admirable corroboration of the author's main thesis throughout the entire range of social life. Practically all social life rests upon trust. Two tests of a man may be made by two questions: Who trusts him? Whom does he trust? Trust as a spiritual virtue may be made a valid test of spiritual life. Father Jaegher has shown the method in his work. The reading of the book is a bit difficult. Approximately five hundred and seventy words on a type page of 6x4½ inches cause somewhat of a strain on one's eyes.

The Catholic Action Committee of the Women of Wichita has published a pamphlet—*Altar and Sanctuary*—in which the externals of the Mass are explained; altar, altar furnishings, altar linens, sacred vessels and liturgical accessories. It is intended as a text book for the use of Catholic Study Clubs. The text was prepared by Angela A. Glendenin. The short introduction is written by the Rev. Leon A. McNeill, Diocesan Superintendent of Schools. (307 East Central Ave., Wichita, Kansas.)

In *Liturgical Prayers and Services* (pp. 88), Joseph F. Wagner, Inc., has brought out a collection of the more common prayers and blessings of the Ritual. Many of them are given in French, German, Italian, Spanish and Polish, in addition to the Latin and English which one ordinarily expects. Good heavy paper, clear type and flexible binding commend the little work.

The *Catholic Book Survey* published quarterly by the Cardinal Hayes Literature Committee covers a wide range of reading in its December issue. (Pp. 73,; 23 East 51st Street, New York City.) Selections in the field of fiction, history, biography, social sciences, religion, travel, art, poetry, essays, education and juvenile literature bring to attention a representative range of literature that may be possessed and enjoyed without hesitation. Perhaps the little pamphlets as they appear may offer a silent suggestion as to the need of discrimination, too easily overlooked at a time when standards of Christian self-respect are treated with such flippant disregard. After all, it belongs to the integrity of spiritual life to have one's own personal index as regards reading. The Cardinal Hayes Committee should be encouraged in its practical idealism.

A rich collection of prayers to the Sacred Heart and an analysis of the degrees of the spirit of sacrifice fostered by those who consecrate themselves to the Divine Heart of Jesus will be found in *Victim Souls of the Sacred Heart*, by the Rev. Max Schmid. (The Loyola University Press, Chicago; pp. 522.) A different format for the work would have been an advantage. This is easily overlooked in view of the stimulation and direction of piety offered.

The Paulist Press has published in a little volume of 120 pages a number of the Radio Talks of the Rev. James M. Gillis in the Catholic Hour sponsored by the National Council of Catholic Men. (*Christianity and Civilization.*) They had already been published in pamphlet form at the time that they were delivered. In a general way the addresses deal with the conflict between pagan and Christian civilization in respect of Moral Freedom, Toleration, The Brotherhood of Man, Woman, Mercy, Enthusiasm and Optimism. The qualities that have distinguished Father Gillis in Americal Catholic life invest this little work with strong appeal; direct and forceful language, insight into basic principles, wide reading, and effective use of contrast.

Another volume gives us in permanent form the text of fifteen radio talks delivered in England by Father C. C. Martindale, S.J. (*What Are the Saints?* Benziger Brothers, N. Y.; pp. 157.) There has been an interesting tendency in recent years to write the lives of great men in realistic fashion. Shorn of their legends, the great ones of the earth have had to stand before the reader's eye in all their human frailty. Critics have called this method "the new biography". In newspaper English the process is spoken of as "debunking".

It is an outstanding accomplishment of Father C. C. Martindale that he has for a long time been "debunking" the saints. This is spoken with all reverence; for the saints—in contrast to many secular heroes—not only survive the scrutiny of good historical scholarship; but they gain immensely by the process. On better acquaintance, the saints become not merely more human, but more admirable as well.

Father Martindale has already distinguished himself by several excursions into realistic hagiography. The present thin volume, a collection of fifteen radio talks, is a wholly delightful continuation of his previous efforts.

This book will be read with interest by the devout Catholic. Furthermore, since the broadcasts were originally addressed to a mixed audience, this volume may very appropriately be put into the hands of an inquiring non-Catholic. Such a one will find it a sort of introduction to Catholicism. For, covering as he does the whole history of sanctity from St. Paul to such uncanonized heroes as Matt Talbot, Father Martindale gives a bird's-eye view of Church history. It is an entirely charming little book.

Father Honoratus Bonzelet, O.F.M., has brought out the fifth edition of his adaptation of Anler's *Pastoral Companion.* (Pp. 205; Franciscan Herald Press, Chicago.) The work is a miniature Pastoral Theology. It takes up everyday problems connected with the sacraments (except Holy Orders), indulgences, faculties, Third Order and the canonical status of religious. The thirty-six pages devoted to the Sacrament of Matrimony are particularly helpful in view of complications connected with marriage and the serious consequences that may result from mistakes. The attractive appearance of the little book is in keeping with its merit.

The Medal Stories, by the Daughters of Charity, of St. Joseph's College, Emmitsburg, Md., contribute to the Catholic literature for children three volumes of dramatic spiritual reading. There seems little attempt at grading the material, though the third volume does reduce the size of the type, and the first makes manifest effort at greater simplicity than the two subsequent volumes. One would say that the three would be suitable supplementary reading for children ranging from seven to ten years of age.

A notable feature of these stories is the emphasis laid upon the childhood of saintly historical figures, though at times one is tempted to wonder whether the childish evidences of future sanctity are not made to overshadow the greater sanctity of maturity, which is too often dismissed with a few sentences.

The inside covers are artistic and significant, the most instructive being the representation of the corporal and spiritual works of mercy in the second volume. The illustrations are carried out in browns and tans, restful enough to the eye, but at times lacking vividness. The subjects for the illustrations were chosen with discernment and the draughtsmanship is consistent and commendable. The third volume is by way of being a Christmas volume, more than one-half of it carrying the Christmas theme.

There is an awkwardness of style in the first volume that is much less noticeable in the others. It comes evidently from the attempt at simplicity. While it hampers the fluency of the text, perhaps it would not be apparent to the child. One wonders whether adults would tolerate certain conduct that is portrayed as exemplary. Is it safe to tell children that a Mother Superior could distribute Holy Communion, even though there was imminent danger of desecration? There is lack of verisimilitude in certain situations.

The story of St. Vincent de Paul is probably the best. "George and Abe" is also very good. "Mink", the story of a sledge dog, developed after the manner of "Black Beauty", handles a difficult method very commendably. Unusual information about the sacramentals is incorporated in all these tales, as well as the usual Christian doctrine, nearly the whole scope of which is touched, sometimes too bluntly, but mostly adroitly and artistically. Undoubtedly, these volumes are among the best we Catholics have in children's literature. But a candid reviewer must exclaim, "Excelsior, Excelsior!"

The Benedictine Fathers of Maria-Laach Abbey have completed an entirely revised and up-to-date edition of the *Missale Romanum*, which the B. Herder Book Co., St. Louis, is publishing. Both the editorial work and the format of the volume present new features of great convenience and beauty. Without going into detail of arrangement of this new Missal, it may be said that the parts of the Mass are so well divided and grouped, and the various prayers are so carefully paged that the celebrant of the Mass can turn to them with facility. Not only are the illustrations of this altar Missal new, but the type itself has been specially designed and cut for this "small folio" volume (10½ by 14½ inches). The designer of the type has succeeded in his aim to give both dignity and a certain liturgical character to the letterpress. The paper and the rubricated printing of the volume are in every respect appropriate. Different styles of binding are available, each style beautiful and lasting.

Our Missals, Breviaries and Rituals have long been regarded as masterpieces of the art preservative of all art—the printer's. This new altar Missal maintains that reputation and lifts it to an even higher plane. Skill alone could not produce work of this quality: devotion on the part of the worker himself is a necessary factor.

Books Received

ROMEWARDS. By C. J. Eustace. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. xvi—329. Price, $2.40 *postpaid*.

THE CHILD'S MASS BOOK. By John J. Burke, C.S.P. Revised. Paulist Press, New York. 1933. Pp. 32. Price, $0.10; $3.50 a hundred; $30.00 a thousand.

A PRACTICAL COMMENTARY ON THE CODE OF CANON LAW. By the Rev. Stanislaus Woywod, O.F.M., LL.B. Preface by the Right Rev. Monsignor Philip Bernardini, S.T.D., J.U.D., Professor of Canon Law at the Catholic University, Washington, D. C. Two volumes. Fourth edition. Joseph F. Wagner, Inc., New York; B. Herder, London. 1932. Pp. xiii—736 and xi—768.

HAS LIFE ANY MEANING? By Daniel A. Lord, S.J. Queen's Work, Inc., St. Louis. 1932. Pp. 46. Price, $0.10; 50 copies, $4.00; 100, $7.00.

THE LIFE OF OUR LORD FOR CHILDREN. By Sister M. Eleanore, C.S.C. Paulist Press, New York. 1933. Pp. 32. Price, $0.10; $3.50 a hundred; $30.00 a thousand.

THE MAN WE CAN'T IGNORE. By Herbert O'H. Walker, S.J. Queen's Work, Inc., St. Louis. 1932. Pp. 39. Price, $0.10; 50 copies, $4.00; 100, $7.00.

PRAYERS FOR LITTLE ONES. Paulist Press, New York. 1933. Pp. 32. Price, $0.10; $3.50 a hundred; $30.00 a thousand.

DAS WESEN DER HOFFNUNG IN NATUR AND ÜBERNATUR. Von Dr. Coelestin Zimara, Priester der Missionsgesellschaft von Bethlehem. Ferdinand Schöningh, Paderborn. 1933. Pp. 250. Price, 10 *R.Mk.*

DIE SCHOLASTIK UND IHRE AUFGABEN IN UNSERER ZEIT. Grundsätzliche Bemerkungen zu ihrer Charakteristik. Von Franz Kardinal Ehrle, S.J. Zweite, vermehrte Auflage besorgt von Franz Pelster, S.J. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1933. Pp. x—99. Price, 3 *Mk.* 20.

CHANT AT THE ALTAR. An Explanation of Principles for the Use of Priests and Seminarians. By John C. Selner, S.S., Director of Sacred Music, St. Mary's Seminary, Roland Park, Baltimore. John Murphy Co., Baltimore. 1933. Pp. 44. Price, $0.60 *net.*

DIE KIRCHE IM ZEITALTER DES INDIVIDUALISMUS 1648 BIS ZUR GEGENWART. Von D. Dr. Ludwig Andreas Veit, A.O. Professor den Kirchengeschichte an der Universität Freiburg im Breisgau, Mainzer Diözesanarchivar. 2. Hälfte: Im Zeichen des Herrschenden Individualismus 1800 bis zur Gegenwart. (*Kirchengeschichte.* Unter Mitwirkung von Andreas Bigelmair, Josef Greven und Andreas Veit. Herausgegeben von Johann Peter Kirsch. Vierter Band.) B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1933. Pp. xxx—515. Price, $5.25 *net.*

LA BENEDIZIONE E L'INAUGURAZIONE DELLA NUOVA SEDE DELL'UNIVERSITÀ CATTOLICA DEL SACRO CUORE. Discorsi di S. Em. il Sig. Card. Gaetano Bisleti, Prefetto della Sacra Congregazione dei Seminari e delle Università degli Studi; Fr. Agostino Gemelli, O.F.M., Magnifico Rettore; S. E. Prof. Filippo Bottazzi, Accademico d'Italia; S. E. On. Francesco Ercole, Ministro dell'Educazione Nazionale. Società Editrice "Vita e Pensiero", Milano. 1933. Pp. 27.

MURDER AT SUNSET GABLES. By Dean Heffernan. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. 244. Price, $2.10 *postpaid.*

A BUBBLE THAT BROKE THE WORLD. The Story of the Rape of American Credit. By Garet Barrett. Little, Brown & Co., Boston. 1932. Pp. ix—178.

HOURS OFF. By Daniel A. Lord, S.J. The Queen's Work, St. Louis. 1932. Pp. 32. Price, $0.10.

LES ÉLÉMENTS D'UN PROGRAMME SOCIAL CATHOLIQUE. Par Emmanuel Lacombe. Maison de la Bonne Presse, Paris-8^{e}. 1932. Pp. xvi — 191. Prix, 6 *fr.* 65 *franco.*

CHURCH ARCHITECTURE. Building for a Living Faith. By Frank Brannach, Member of the Federation of Catholic Art and the Liturgical Arts Society. (*Science and Culture Series.* Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, New York, Chicago. 1932. Pp. xxi—266. Price, $3.00.

"LAUDATE PUERI DOMINUM." A Collection of One Hundred Hymns, Motets and an Easy Mass for Unisonous Chorus. Compiled and arranged by the Rev. Carlo Rossini. J. Fischer & Bro. (Edition No. 6625), New York. 1932. Pp. viii—144. Prices: organ score, $2.00; vocal part, $0.80.

AMERICAN CHURCH LAW. By Carl Zollmann, Professor of Law, Marquette University; author of *American Law of Charities.* West Publishing Co., St. Paul, Minn. 1933. Pp. xv—675. Price, $4.00 delivered.

THE STERILE PERIOD IN FAMILY LIFE. By the Very Rev. Canon Valère J. Coucke, Professor of Moral Theology, Grand Seminary of Bruges, and James J. Walsh, M.D., Ph.D. Joseph F. Wagner, Inc., New York. 1933. Pp. 70. Price, $0.75 *net.*

INTRODUCTION TO BUSINESS and BUSINESS WORKBOOK. By Clinton A. Reed, Supervisor of Commercial Education, New York State Education Department; and V. James Morgan, Vice-Principal and Head of the Commercial Department, Monroe Junior-Senior High School, Rochester, N. Y. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1932. Pp. xix—551 and ii—350.